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ABSTRACT

The objectives of a successful 1975-76 $38,000 HEW grant to the University of Utah were to: begin to deal with educational problems of Native Americans: correct cultural stereotypes: form a model for the inclusion of American Indian heritage content in educational institutions: and provide inservice training for elementary teachers on or near reservations or in urban areas with high Indian populations. Emphasizing the role and influence of the teacher on Native American students, the grant staff conducted an inservice program regarding the background, contributions, lifestyle, skills, and future of the American Indian. A total of 61 elementary staff and faculty in 3 locations participated. Participants wrote Native American teaching units of varying quality. While noting the inability of many teachers to prepare adequate units, independent evaluators generally rated the program as successful and its materials as good. They called for more such programs. Participants also enjoyed the course and wanted more information regarding communication with Native American students. Appendices include samples of the teaching units and class outlines on Native American background and culture, noting implications for social work practice and teacher-student communication. (SB)

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UNDERSTANDING NATIVE AMERICANS: THEIR HERITAGE, SKILLS, CONTRIBUTIONS AND FUTURE

Final Narrative Report
Ethnic Heritage Program

by
Gwen Mojado

1976

E. Daniel Edwards
Project Director
University of Utah
School of Social Work
Social Work Building
Salt Lake City, Utah 84112

RC012101

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(Final Report)

THE UNIVERSITY OF UTAH

SALT LAKE CITY 84112

GRADUATE SCHOOL OF SOCIAL WORK
SOCIAL WORK BUILDING

June 10, 1976

Department of Health, Education, and Welfare
Office of Education
Occupation and Adult Education Branch
400 Maryland Avenue, S.W.
Washington, D.C. 20202

Attention: Norman M. Audi

Dear Sirs:

We are hereby submitting three copies of our Final Narrative Report on the Ethnic Heritage Grant awarded to the University of Utah for fiscal year 1975-76 (Award No. G007501384).

We feel that the need for this kind of program has been clearly established as we have proceeded to implement the cultural awareness program in the three geographical areas here in the State of Utah. Teachers, principals, counselors, psychologists and others have verbalized how much the program has helped them in their understanding of the Indian child. Many teachers plan to include a segment on cultural awareness for the children in their own classrooms. We feel, therefore, that our program has been successful in accomplishing its long-range goal to promote a better understanding between Indian and non-Indian children in the classroom. The increased awareness of teachers (and through their individual efforts) will have a far-reaching effect; it will help improve the Indian child's self-image in a very positive way.

*The evaluation of our program is being prepared independently by another Department of the University of Utah. It will be submitted to you upon completion. The financial report will be submitted by the University of Utah's Financial Division.

We wish to take this opportunity to thank you for the support we have received from your office in awarding us this grant. It has afforded us the opportunity to serve Indian people by alerting educators to the unique needs of Native American students. It has been a meaningful experience for us as well as for the participants in the program.

Sincerely,

E. Daniel Edwards, DSW
Director

Gwen Mojado

Gwen Mojado, MSW
Coordinator

* Evaluation enclosed - 6-25

Enclosures

TABLE OF CONTENTS

Letter of Transmittal

Introduction 1

Personnel 1

Indian Advisory Board 2

Consultants . . . . . 2 - 3 - 4

Conferences and Meetings 4

Evaluation 5

Goals and Objectives 6

Geographical Areas

University of Utah 7
Davis County School District . . . 8
Fort Duchesne . . . . . 9 - 10

Results or Benefits Expected 11

Summary . . . . . 12 - 13

Appendix

A Evaluation

B Class Outlines

C Units of Study

FINAL NARRATIVE REPORT

ETHNIC HERITAGE PROGRAM
UNIVERSITY OF UTAH

INTRODUCTION

The Ethnic Heritage Grant was awarded to the University of Utah for the fiscal year 1975-76 in the amount of $38,000. The purpose of the grant was to provide educators of elementary age students with a comprehensive background of Native Americans, their skills, contributions, lifestyle, and future trends. Particular emphasis was placed on the importance of the teacher's role and influence on the Native American student; how to support and encourage him to develop a positive self-image; how to relate to Indian parents to encourage their interest and participation in school activities; and to increase the awareness within the educational system of the special needs of Native American Students.

A course was developed which provided in-service training for teachers to help them work actively with Native American and non-Indian children to better understand the Native Americans, to develop methods which will aid in the promotion of such understanding, and to increase the awareness within the educational system of the special needs of Native American students.

PERSONNEL

The Director of the program was named in the original application when the Grant was submitted. The other staff members were selected at a later date after the Grant had been approved. The staff members consisted of the following persons:

1. Director: E. Daniel Edwards, DSW, University of Utah
2. Coordinator: Gwendolyn M. Mojado, MSW, Assistant Professor, University of Utah
3. Consultants: (see next page)
4. Secretary: Janice Betts
5. Part time Secretary: Gerre Sheffield

INDIAN ADVISORY BOARD

The Indian Advisory Board consisted of American Indian faculty and others at the University of Utah. These Board members were able to maintain close contact with the activities of the program. As the program progressed, they were able to provide valuable input into the development of curriculum content. These Board Members were:

Geri M. Daines	MSW, Asst. Professor GSSW, U of U
Marge Edward	MSW, Professor, GSSW, U of U
Milton Watts	MSW, Alcohol & Drug Abuse Dept., U of U
Edwin G. Brown	Ph.D., Dean, Graduate School of Social Work, U of U
Bob Chiago	MS, Director of Native American Studies, U of U
Lacee Harris	Native American Affairs Advisor, U of U
Henry Pretty on Top	Student, Graduate School of Social Work U of U

CONSULTANTS

The consultants were selected for their particular expertise and knowledge in areas concerning American Indian people. The course material was developed with their help and input in accordance with the goals and objectives of the Grant. The focus, therefore, centered around correcting of stereotyping and the many misconceptions still commonly held by Native Americans and non-Indians which adversely affects their relationship in working with each other. The "in-service" training workshops for teachers were geared to increase their cultural awareness of Indian people as a whole as well as to alert them to the unique needs of American Indian students in the classroom. The consultants are listed below with a brief statement summarizing their contribution to the workshop and course content:

1. E. Daniel Edwards,* DSW, University of Utah

   Topic: Historical Background, Westward Expansion, Cultural Foundations, Cultural Patterns and Influences of Native Americans. The content of this session emphasized the historical background of Native Americans, the effect westward expansion and federal policies had upon them, and the influences of Native Americans upon the political, economic, and social systems in America. The cultural patterns of their behavior and viewpoint toward life was also covered.

2. Geri Daines, Assistant Professor, University of Utah

   Topic: Native American Identity: Self Awareness, Image, Identity, Indian Perspectives, and Self-Development in Educational Settings. The content of this session defined what is meant by "identity" as it pertains to Native Americans. The importance of developing a positive self-image was emphasized. The forces of life upon the individual were discussed as well as the possibilities of self-development of Native American children in educational institutions.

* outline for teaching topic enclosed

CONSULTANTS (2)

3. Marge Edwards*, Associate Professor, University of Utah

Topic: Native Americans: Their Contributions, Culture, Lifestyle and Leisure. This session dealt with the contributions of the Native Americans to world civilizations. The Indian culture and lifestyle was discussed with emphasis upon the values and beliefs which are important to Native Americans generally and specifically. Native American Indian recreation and leisure activities were covered. The session also included methods which could be utilized by elementary teachers in the classroom to further the students' positive understanding and regard of the Native American people.

4. Gwendolyn M. Mojado*, Assistant Professor, University of Utah

Topic: Some Aspects of Indian Culture and Lifestyle to Help Teachers Understand and Communicate with the Native American Indian Child in the Classroom. This session was geared to acquaint elementary teachers and educators with the Indian family unit, the extended family relationships, the value placed upon individuality, the importance of being identified with the Tribe, the part other tribes and the Bureau of Indians Affairs plays in the Indian life, and the transition from this lifestyle into that of the dominant society (i.e. the educational system). The importance of the teacher's role in helping the Indian child in this transitional process was heavily emphasized. The importance of patience, understanding and empathy was stressed in working and communicating with the Indian child in the classroom.

5. Milton Watts, Instructor, University of Utah

Topic: External Influences of the Community and the Development of Personality. This session revolved around aspects of the community which influence positively or negatively how a child grows and what it does to personality formation. This session was geared to help teachers understand the Indian child, what he is, and how to cope with classroom behavior and academic performance.

* outline for teaching topic enclosed

CONSULTANTS (3)

6. Bob Chiago, Director Native American Ethnic Studies, University of Utah

Topic: Issues and Trends in Native American Education Programs. This session was geared to increasing the teacher's knowledge and understanding of the American Indian and his relationship with federal, state and local governments concerning the issues of development and delivery of educational services. This session was designed to give teachers a more in-depth awareness of the uniqueness of the education of American Indians with regard to law and administration. This session was organized around two major content areas: (1) Present policies and educational programs affecting American Indians; and (2) trends of the education of American Indians.

7. Edwin G. Brown, Dean, Graduate School of Social Work, University of Utah

Topic: Communication and Interpersonal Relationship Skills for Teachers Working with Native American Students, Parents, and Community. This session emphasized communication and interpersonal relationship skills for teachers in working with Indian people and students. The importance of acceptance of others and empathy and understanding in the communication process was stressed. The difficulties faced by Indian children in making the transition from the family environment (with much freedom) to that of the educational environment (very restricted and authoritarian) was also emphasized. The importance of the teacher's role in making this a comfortable transition was especially stressed.

CONFERENCES AND MEETINGS

E. Daniel Edwards, Director, and Gwendolyn M. Mojado, Coordinator, of the Ethnic Heritage Program attended the October Ethnic Heritage Conference held in Washington, D.C. This conference was meaningful in that we were able to meet with the Washington administrators, obtain information on what other ethnic programs were doing, and learn more about the future prospects for such grants. We have met frequently with public school administrators in each of the three geographical locations to plan workshops to meet their specific needs. We also talked with Tribal leaders and Indian people during the implementation of the program so as to obtain some input from them in curriculum content. The conference and meetings held have been very helpful in providing suggestions and ideas to incorporate into the program.

EVALUATION

The evaluation of the Ethnic Heritage Program was assigned to Dr. Floyd O'Neil, Professor, and Dr. Lyman S. Tyler, Professor and Director, American West Center, University of Utah. Both Dr. O'Neil and Dr. Tyler have worked closely with the Indian tribes of the West and Southwest doing extensive historical research in the National Archieves and in curriculum development. Their knowledge and close relationship with Indian leaders and communities helped provide a good background against which to analyze success of the program.

Meetings with the Indian Advisory Board, evaluating team, and instructors, were held in the beginning phase, during the middle phase, and at the end of the program as a method of assessing the program's implementation and progress. The participants of the program were asked to evaluate each session and presentation during the course for the evaluation team. In addition, each instructor evaluated the three geographical locations and participants in the program. The teaching units developed by the teachers for their own classroom use were also submitted to the evaluation team for assessment. These teaching units were specifically designed by the teachers to include the Indian culture, lifestyle, and contributions to America down through the years.

See Appendix A

GOALS AND OBJECTIVES OF THE ETHNIC HERITAGE PROGRAM

The ultimate purpose and goal of this project was to begin to deal with the many problems faced by Native American people in education; to correct some of the stereotyping and misconceptions so commonly held by the public; to attempt the formulation of a model for inclusion of Native American heritage content in educational institutions; and provide in-servive training for teachers in classroom settings.

The major objectives of the program were:

1. To train teachers of elementary-age Native American children to better understand the heritage, skills and contributions of Native Americans, and to actively work with Native American children and non-Indian children to promote such understanding.

2. To assist Native Americans and non-Indians to work together for the achievement of sufficient understanding and support to positively affect the prospects for the future of Native Americans.

3. To develop a model for training students majoring in elementary education to better understand the heritage, skills, and contributions of Native Americans and to develop potential teaching units for the promotion of such understanding for both Native American and non-Indian children.

In accomplishing these objectives, we focused upon: (1) Preparing workshop formats for teachers of elementary-age children on reservations; (2) Preparing workshop formats for teachers of elementary-age children in towns bordering reservations; (3) Preparing workshop formats for teachers of elementary-age children in urban areas with a concentration of Native American children; (4) Preparing workshop formats for student teachers currently enrolled in an elementary education program at the University of Utah; (5) Developing evaluation tools to assess the impact of the workshops on teacher attitudes, information taught related to Native Americans, student attitudes (both Native American students and non-Indian students), and general efficacy of the project in achieving the major objectives of the proposal.

With the above purposes and objectives in mind, three geographical areas were selected to implement our program. These locations are described on the following pages.

UNIVERSITY OF UTAH

The Ethnic Heritage course was conducted on the campus for students in education who are in the process of earning their bachelor degrees. There were also a few teachers who were already teaching and took this class for recertification credit. There were 21 participants. The course was arranged through the Department of Education for education recertification credit (3 hours).

These students were more naive than those from the other two areas. The majority of them had not yet entered the teaching field. Some of them had had a brief student teaching experience in various locations. The majority of them knew little or nothing about Indian children. However, they were very enthusiastic and wanted to learn as much as they could. Their questions and comments on a whole were not as comprehensive or as specific as those directed to us by teachers who had been in the field a number of years and exposed to Indian students. This made an interesting comparison. None of the workshops were the same due to the background and experience of the participants. These students at the University were the first group to complete their teaching units. We found that they really did not know how to put a teaching unit together. They wanted specific directions in order to help them formulate ideas for planning their units. Despite the help we offered, many of these units were turned in without proper references, documentation, or bibliographies. As a result, the grades given these students were somewhat lower than those of teachers who are actively working with Indian students. We learned from this that teachers do need more instruction in how to write papers and learn good publication skills. However, this was not the purpose of the Grant. Although we were somewhat disappointed in the teaching units, we feel their efforts were sincere. Some of the students developed good ideas and turned in excellent units.

The students, themselves, verbally expressed their appreciation for the insight the course had provided concerning the Indian culture and lifestyle. They felt more such courses were needed as it would be beneficial for teachers just entering into a classroom setting.

An Ethnic dinner was prepared and served to this group. The students enjoyed ending the session in this fashion.

We feel that the students who have taken this course and who may be teaching in the Salt Lake City area will be better prepared to cope with and help the Indian student in their classroom. It is hoped that they will be better able to communicate with and relate to the Indian students who may come under their direct supervision. We feel that the Ethnic Heritage Program was a step in the right direction. It is our recommendation that such efforts be continued throughout the State of Utah.

DAVIS COUNTY SCHOOL DISTRICT

The Davis County School District was substituted for the Blanding area when that District was unable to participate. (The San Juan School District was instructed, through direct court order, to build two new schools on the Navajo Reservation for Indian students and to immediately implement a bilingual program into all schools. Therefore, the school officials decided to give the bilingual program top priority, and to use the Ethnic Heritage course another time.) The Davis County School District serves an urban area which lies 20 miles North of Salt Lake City. There are a large number of Indian children in foster homes throughout the community. The Mormon people who represent the majority of the residential area are very active in the LDS Indian placement program. It was hoped that the entire community would be benefited from the Ethnic Heritage course conducted for teachers in that District.

The 28 participants were school administrators, counselors, and psychiatrist, as well as teachers. The enthusiasm of this District was very evident by the fact that they contacted us and requested that a cultural awareness workshop be given in their district. Their attitude at all times was one of extreme interest and there was much interaction throughout the sessions. The teachers expressed a need for specific information on how to communicate and relate to the Indian student. From our class discussions, we learned that it was often difficult to get foster parents to participate in parent meetings, to let their children participate in Indian Clubs, and that they were apprehensive about Title IV Programs in the District. They do not seem to understand the implications or the purposes of these programs. There is a need for foster parents to understand that "assimilation" of the Native American into the dominant society is not the entire answer or purpose of these placement programs. The Indian child needs to feel pride in his heritage, and he needs to maintain some kind of contact with his own parents and their cultural lifestyle.

The participants also expressed appreciation for the Ethnic Heritage course and hoped that it was the beginning for future courses in this area of cultural awareness.

One of the course requirements was that each teacher develop a teaching unit to be used in his own classroom with his students. These units were then turned in to us and typed by our secretary for distribution for their own use and benefit. Units from all three workshops were included. On the whole these units were good. It was interesting to read the units of those who were not in a classroom situation (administrators, psychologists, etc.).

Our last session included a pot luck dinner in which the participants also contributed food of interest to them. This blended nicely with the Native American dishes.

We felt that the Davis County School District workshops were very successful. It marked a beginning in the need for teachers, parents, and others to identify the problems that exist in the school and community, as well as with relating to the Indian child in the classroom. Three (3) hours of Social Work credit was given for this class.

FORT DUCHESNE

The Ethnic Heritage class was held at the Russell Todd Elementary School located within the heart of the Uintah and Ouray Reservation at Fort Duchesne, Utah. The participants of the class consisted of local elementary and junior high teachers. The principal of the Russell Todd school also attended the sessions, and his comments from an Administrative point of view provided great insight into the needs of teachers and administrators who work with Indian children.

The Ute Tribe consists of approximately 1600 enrolled members on the tribal rolls. There are three different bands of Utes on the Reservation; the Uintah, the White River, and the Uncompahgre. The governing Business Committee consists of two elected members from each band. The Business Committee has the prime responsibility for all functions and policies carried on the Reservation. The Bureau of Indian Affairs (BIA) Indian Agency is also located at Fort Duchesne, The BIA has the responsibility for enforcing trust obligations and Indian policies of the Federal Government as it affects the Ute Indian people.

The relationship of the Indian people and the Anglo communities has been somewhat strained recently due to the new Ute Tribal Code which is a very controversial issue. The Ute Tribe plans to extend its jurisdiction to include the original boundaries of the Reservation which takes in several Anglo towns and communities. The Governor of the State of Utah has taken exception to this as have the local townspeople and has challenged jurisdiction of the Ute Tribal Code. Currently it is under litigation and the decision is still pending. In addition, the Ute Tribe recently won their case against the State of Utah in which they maintained that the State did not have the right to collect taxes on businesses managed by the Ute Indian Tribe on the Reservation. Nor did the State have the right to impose taxes on interstate business transactions conducted by the Ute Tribe.

The above conditions have created a strain between the Indian people and the Anglo people, especially as the land is checkerboarded with interconnecting White and Indian land.

The school itself consists of approximately 50% Indian and 50% White children. The teachers had previously participated in another cultural awareness class conducted by the Ute Tribe with the help of Weber State College personnel at the Russell Todd Elementary School. That particular workshop turned out to be quite confrontive as their workshop had utilized some grass-roots people who were very outspoken. As a result of that workshop, the teachers became quite defensive. They did not particularly desire to have anymore training in this area. When we first approached the administration with the idea of conducting our Ethnic Heritage Course in the school, the teachers and administrators were very apprehensive and resistant. They consented after we managed to convince them that we were there to help the teachers understand and work with Indian students, and that we would be using a very positive approach throughout the course. There were twelve participants, and this was the smallest class of all three areas.

FORT DUCHESNE (2)

When the sessions first began, the attitude of the teachers was receptive but cautious. However, they warmed up quickly to the instructors. By the end of the workshop sessions, we had many verbal statements from the teachers to the effect that they had enjoyed the course and that it had been very helpful to them. One of the requirements was that each teacher develop a teaching unit to be used in his own classroom with his students. These units were turned in to our staff, and typed by our secretary for distribution to all teachers in the three geographic locations for their use and benefit. Units from all three workshops were included in the distribution. On the whole, the units had a rather naive approach while others were very comprehensive. We learned from this that the teachers needed more specific direction in the planning and development of an adequate unit. We also learned that there is a great need for cultural awareness within the public school system. This need will remain unmet unless someone takes the initiative to undertake the responsibility of continuing a similar project.

The last session included a pot luck dinner emphasizing Ethnic Indian food. It was very successful, and we left with a good feeling of accomplishment. Three (3) hours of Social Work credit was given for this class.

RESULTS OR BENEFITS EXPECTED

The results or benefits expected from the Ethnic Heritage Program are listed below with a brief comment under each item:

1. Greater understanding of Native American History for teachers, their fellow teachers, and students--both Indian and non-Indian.

Comment: We feel this has been achieved since the teachers have stated that they have gained a greater understanding of the Indian children in their classrooms through the in-service training. They have prepared their own teaching units to be utilized in their classrooms. In addition, they have been given access to the ideas of other teachers through the sharing of all teaching units. All the children in their classroom will be taught Native American History in a very positive way by their participation in these class projects.

2. Greater appreciation of the contributions and skills of Native Americans for teachers and students.

Comment: The games, the beading exercises, and exposure to Indian arts and crafts currently practised in the Indian culture was one of the major highlights of the course taught the teachers. As a result, they were enthusiastic about introducing some of these skills to their students. They were amazed at the many contributions of Indian people to U.S. civilization. The workshops helped create a greater awareness and appreciation of Indian contributions, skills, and culture.

3. Positive impact of "futuring" for Native American children, and appreciation of what the future can bring to Native Americans on the part of all concerned with the project.

Comment: We feel that the workshops have provided teachers with an in-depth look at the Indian "world." We feel that teachers who are well aware of the broad patterns of differences between his own culture and that of the Indian will have more understanding and exercise more patience in working with Indian students. The teachers have commented that they are more aware of their own bias' and stereotyping; thus they will tend to provide accurate information which will help refute misconceptions and misinformation disseminated by inaccurate or biased textbooks, motion pictures, TV and other media. The efforts of these teachers will most definitely have a positive impact on Indian children in their classrooms.

4. Give students a positive self-image through well-prepared and trained teachers.

Comment: Many of the teacher participants of the program have stated that they knew very little about Indian people--that they had had little or no contact with Indian tribes. They were grateful for the opportunity to learn about the Indian family and lifestyle. The general feeling was that there should be more such classes extended over a longer period of time. We feel that the teachers who participated in our program will be better prepared to help Indian children, and that they will exercise more patience in working with the Indian student. Their expectations of the Indian child will be more realistic; thus the Native American student will receive more guidance from teachers who are better prepared and better trained. The Indian student, as a result, will benefit from the increased awareness and understanding of the teacher.

SUMMARY

The Ethnic Heritage Program was successfully implemented in the three geographical areas which included a rural area bordering a reservation, an urban area located 20 miles above Salt Lake City, and at the University of Utah with student teachers preparing to enter the field of education. The participants have acknowledged the need for more such workshops and in-service training whereby teachers can be made aware of the differences that exist in cultures, the special and unique needs of Indian students, and the importance of the teacher's role in helping Indian students achieve and attain their full educational potential. We have found that, on the whole, teachers were poorly informed about Indian people. Their views tended to be uncomplimentary in some respects, and they had little knowledge of the Indian "world." Few teachers have had an opportunity to receive such background training. These teachers were constantly asking, "How can I communicate with the Indian student in my classroom?" We found, for the most part, that the teachers appreciated the opportunity to learn about the Indian people, and that they were reaching out for as much information as possible to help them work with Indian students in their classrooms.

As a result of these in-service training workshops, we have been made aware of the tremendous need that exists in this area. We have been approached by other school districts within the Salt Lake area to conduct workshops for their teachers. We could have put on more such training and workshops if time and funds permitted. We were well received by the participants in the program; many of whom thanked us for the positive approach we took, and for our willingness to share openly with them our own feelings and ideas. It has been made evident to us that teacher attitudes can be changed through in-service workshops and training. There is a need to create a favorable atmosphere within the educational institutions in which Indian children can feel a sense of personal worth, pride in their heritage, and be motivated toward academic achievement. This can only be accomplished through the efforts of well-trained and highly motivated teachers. The curriculum, teaching methods, and overall school policies can be influenced through a positive approach as indicated by our in-service training.

The teachers who have participated in our program have developed teaching units which include ethnic minority content which they have shared with each other. A sample of these units are included with this packet. These projects will be worked into the everyday activities of students in the classroom thus serving to provide both Indian and non-Indian children with a greater appreciation and understanding of the Native American culture and lifestyle. We feel, therefore, that this project has been beneficial to helping to achieve the goals of the program. It has served to create a greater awareness of the needs of Indian students in the educational setting, and it has helped the teachers realize the importance of their own role and influence in the educational process of the Indian child.

The Ethnic Heritage Program has enabled the consultants and participants to look at the educational institutions as they now exist in relation to the

SUMMARY (2)

Indian students. It has been generally acknowledged by those who have been closely associated with our efforts that there is a definite need for more such programs. We feel greatly encouraged by the positive attitude of the teachers and other educators. We feel that their requests for more in-service training should be taken very seriously. We wish to take this opportunity to stress this need and to recommend funding of such programs seeking to improve educational conditions for the Indian and other minority students. Such programs need to be continued on a long-term basis if they are to achieve lasting results and bring about a change in our educational institutions.

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EVALUATION

The four major objectives of this work were:

1. To train teachers of Native American children to better understand the heritage, skills and contributions of Native Americans and thereby promote understanding.
2. To assist Native Americans and persons not of their group to work together to achieve understanding. To better the future prospects of Native Americans.
3. To develop a model for training students at the University level majoring in elementary education to better understand the heritage, skills and contributions of Native Americans. To develop teaching units to implement the above.

The participants in the grant have attempted to meet the objectives of this proposal by:

1. Preparing workshop formats for teachers of elementary education on Indian reservations;
2. Preparing workshop formats for teachers of elementary education in towns bordering reservations;
3. Preparing workshop formats for teachers of elementary education in urban areas where there is a concentration of Native American children.
4. Preparing workshop formats for student teachers currently enrolled in an elementary education program at the University of Utah.

Appendix A

5. Developing evaluation tools.

Comments on Units of Study Developed by Teachers:

The materials developed to implement the program under this grant are realistic for the size of the grant and the limited scope of coverage.

Several units of study were turned in. The production of units of study under this grant rate all the way from "poor" to "excellent." The possibilities of unit development are demonstrated in this project.

It is obvious that many of the participants needed additional instruction and assistance in preparing units. Unfortunately, the time limits of the grant forbids this necessary type of development.

Over all, the workshop formats allowed for an exchange of ideas between teachers and students and those who were sent to work as instructors.

Comments on Evaluation System:

The evaluation system prepared for those operating within the program appears to be suitable. Certainly, the opinions of the participants were freely expressed.

Comments on the Course Outline:

The sessions held in the various localities represented realistic subject matter. However, some are so vast that rather than a session or two, they might take an entire career. The titles are illustrative of this point:

1. From E. Daniel Edwards, Professor in the Graduate School

of Social Work, "Historical Background, Westward Expansion, Cultural Foundations, Cultural Patterns and Influences of Native Americans." This title alone could be a description of the entire career of an excellent scholar. The problem of communicating so much in one session is indeed challenging.

2. Another session is entitled, "Native American Identity, Indian Perspectives, Images and Self-Development in Educational Institution." Even though these ideas are communicated to teachers and college students, the challenge would be virtually impossible within the time frame of this grant.

Comments on Performance:

Those who rated the instructors in this program rated them very well. Probably no other form of evaluation is as valid as the evaluation of teachers who are expected to use the materials from the sessions in their classrooms. Further, a high percentage of these teachers gave high marks to most of the instructors while signing their name to their evaluation, even though this was an option. It appears from the evaluations that the non-Indian participants were willing to accept and were, in fact, anxious to receive quality advice and material from the instructors.

Comments on Materials Distributed:

The materials used are of an over all good quality, with some minor flaws. Some of the classroom suggestions were too generalized and assumed

too much knowledge on the part of classroom teachers.

The bibliography is flawed by obvious mistakes, i.e. Fey and McNickle (this mistake was recopied by the teachers into the teachers' working units).

Over All Comments:

The program was well carried out. More advance planning to include a bigger percentage of the program on or near Indian reservations would be helpful. The personnel who acted as the instructors vary in their evaluations, and in future programs the two or three evaluated as "least capable" should be eliminated in favor of replacement or using to a greater degree those who were rated as being superior.

Particularly helpful to the evaluators were the extensive memos and comments from Professor Gwenn Mojado. As Professor Mojado says in her concluding paragraph, "It is our recommendation that such efforts be continued throughout the State of Utah." The evaluators feel that with suggested refinements, her advice should be taken.

Attached are some samples of evaluations.

S. Lyman Tyler

S. Lyman Tyler, Director

Floyd A. O'Neil

Floyd A. O'Neil, Assoc. Director

Marge Edwards

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OUTLINE

ETHNIC HERITAGE PRESENTATION

SESSION # III

"NATIVE AMERICANS: THEIR CONTRIBUTIONS, CULTURE, LIFE STYLE AND LEISURE"

I. GENERAL HISTORICAL ACCOUNTS (Review)

- A. Economics of Native Americans
- B. Social Structure
- C. Contributions to World Civilizations

II. THE GOOD LIFE OF NATIVE AMERICANS

- A. Values of American Indians
- B. Life Styles
- C. Religion

III. RECREATION AND LEISURE ACTIVITIES

- A. Introduction
- B. Games
- C. Dancing, Drumming, Singing, Music, Etc.
- D. Crafts
- E. Stories (Tales of Native Americans and Current Stories)
  (Poem - Ed Meeks)

IV. WORKING WITH NATIVE AMERICANS TODAY

- A. Understanding conflictual systems in which Indians find themselves
  1. What to maintain from the past
  2. What to modify from the past
  3. What to accept "now" from other cultures
- B. Identifying and capitalizing on strengths
- C. Utilization of the "group process"
- D. Developing teaching units
  1. Contributions to the world food supply
  2. Indian children's literature - creative writing - Ed Meeks' poem
  3. Indian games - creative planning of games
  4. Indian crafts - creative projects

Appendix B

Marge Edwards

AMERICAN INDIANS: HISTORY AND CULTURE
FEDERAL POLICIES
IMPLICATIONS FOR SOCIAL WORK PRACTICE

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Table of Contents

	Page
PART A - NATIVE AMERICAN CULTURE, LIFESTYLES & VALUES	1
Social Structure	2
The Native American Good Life	4
Values of Native Americans	5
Lifestyles	7
Religion	8
The Medicine Man and Shaman	9
Religious Beliefs	9
Ceremonials	9
Games of North American Indians	10
Dancing, Drumming, Singing, Music	10
Crafts	11
Summary	12
PART B - HISTORICAL ACCOUNTS OF AMERICAN INDIAN POLICY	13
Policy 1 - Extermination	13
Policy 2 - Expulsion	14
Policy 3 - Exclusion (Reservation)	16
Policy 4 - Assimilation	18
Dawes Act Policy	19
American Indian Education Policies	19
Relocation Policy	20
Termination Policies	20
Other Factors Which Have Influenced the Assimilation Policies	21
Policy 5 - Self-Determination	21
PART C - IMPLICATIONS FOR SOCIAL WORK PRACTICE	25
Enhancing Therapeutic Relationships	25
Social Welfare Policies	25
Human Behavior in the Social Environment	25
Communication Problems in Working with American Indians	26
American Indian Identity	28

Table of Contents (Cont.)

	Page
Social Work Practice	28
Alcoholism and American Indians	29
Working with Indian Youth Today	30
Aged American Indians	31
Research	31
Recommendations	31

APPENDIX A - LEGISLATION, POLICIES AND THEIR EFFECT ON NATIVE AMERICANS

REFERENCES

American Indians! Native Americans! These terms represent descriptions of the first people of this country whom we regard as "Native" Americans. Some view Native Americans with respect, awe and admiration, others with fear and disdain; others with acclaim and appreciation of their contributions to our lifestyle; some with misunderstanding of their cultural heritage and stereotyping of their past and current behavior. But among most people--Native American and non-Indian--there is a desire to learn more about Native Americans, their contributions, lifestyle and present way of life, as well as obstacles to their progress and success.

This paper has been developed in three parts. Part A deals with Native American culture, lifestyles and values. Part B is concerned with historical accounts of American Indian policy and the effects of such policies upon the American Indian. Part C relates to social work practice and how an understanding of American Indians historically and currently could enhance social work practice.

PART A - NATIVE AMERICAN CULTURE, LIFESTYLES & VALUES

The economics of the Native Americans were unique and tied in with their social structure, religious beliefs and environment. In those parts of the country where food was readily accessible, sophisticated economic systems were developed. When Native Americans did not have to devote a great deal of their time toward survival chores, they were able to formulate impressive government systems, well developed social and behavioral systems, entertainment and recreational leisure styles and impressive religious rites and ceremonies.

In those tribal systems where a great deal of time and attention was given to survival, Native Americans spent much time in procuring food, preserving food, attending to the daily needs of shelter, and establishing residence where such could be more easily acquired. In these tribal groups, it was not unusual to have summer and winter homes and camps, which necessitated movement of the entire tribe according to seasons of the year. In these instances it was important that material possessions be limited to facilitate movement of families, clans, and tribal groups to new camps and living areas.

Some examples of the economic structures of Native American groups include the following: The Huron villages were occupied throughout the entire year. Their change of residence was at intervals of 10 to 20 years when they sought new soil for farming or areas with more productive wild game. They were efficient farmers. They developed important fishing enterprises. Their fish, fruit and vegetables were dried for winter use. The homes they constructed were large elongated lodges with fireplaces for cooking areas. They engaged in trade with a number of other Native American groups. Their political organization consisted of two departments; one controlling affairs of state and one, affairs of war. In order to acquire a high rank in these two political organizations one had to demonstrate intellectual preeminence, eloquence, free expenditure, courage and wise conduct.

The Huron deliberations in their council government were conducted by male members of the tribe. Their behavior in the council was very respectful

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[1] The terms "Native American" and "American Indian" are used interchangeably. Since "Indian" is a misnomer, many people prefer the use of the term "Native American."

of one another. They would often end their short speeches or advice-giving statements by saying "That is my thought on the subject under discussion." Their remarks often exhibited gentleness and discretion (Kinietz, 1940, p. 57).

The Plains area Native Americans built their economic system largely around the buffalo. There is an old Assinaboine saying, "The buffalo gives food from his flesh and clothing from his hide" (Moquin & Van Doren, 1973, p. 4).

The buffalo flesh was used for food; bones for tools, ornaments and arrow points; horns for spoons and small containers; and dew claws and hoofs for rattles. The hair was twisted into ropes for horses and the tendons were used for thread. Skins were made into ropes, tipis and moccasins. Hides were used for binding and joining where nails are used today. Serviceable knives were fashioned from buffalo ribs (Wissler, 1966, pp. 178-179).

"The Pueblo Indians depended upon corn and game for food. They were potters and raised cotton, from which they wove good cloth. The turkey was domesticated. They were rich in turquoise which they mined and fashioned into beads and pendants. Their implements were of stone and bone. They were good masons and invented an ingenous ventilating flue for their kivas" (Wissler, 1966, pp. 178-179).

Social Structure

The social structure of many Native American tribes was largely based on family and clan units. The less organized tribal groups were dominated by small family units. The more organized Native American tribes were often organized in clans and large group systems which could be traced back to either male or female common ancestors. In those tribal groups emphasizing the clan systems, relationships within the larger group were very important parts of each day's existence. The clan shared responsibility for obtaining the necessities of life, rearing children, making economic decisions, and sharing in the preparation and participation of religious rites and ceremonies (Josephy, 1968, pp. 24-26).

Many Native American tribal groups were based on matrilineal descent while others stressed patrilineality and still others had no formalized unilateral divisions.

Many tribal groups were large in number and lived in the equivalent of our towns. For example, the Cherokeee Nation, at the time of the arrival of the Pilgrims, was estimated to have a population of 20,000 people living in 60 towns within the states of Carolina and Tennessee (Josephy, 1968, p. 115).

The Cherokee and the Choctaw developed a social structure within their tribes which allowed for the educated, wealthy upper-class to take an active part in their politics--both tribal and international. In the early part of the colonization of our country, the "nations" of the Native Americans dealt with European nations and with the United States on equal terms. Native American ambassadors were appointed to deal with other nations as the need arose.

The Northern Iroquoian-speaking tribes lived in large towns and villages, with the houses arranged in rows like streets. The League of the Five Nations was formed in this area, according to the Native American legend, for the purpose of keeping peace among all Indian people. Women held a special and important position in this organization. While men carried out the responsibilities of the League, they were appointed by matriarchs who could also depose an appointee if his performance was unsatisfactory (Josephy, 1968, pp. 94-95).

The California Indians had highly developed material and organizational lives. Their social customs and ceremonies were very complex, and differed even among their close neighbors. The Yuroks had a precise system of payment by one individual to another for "injuries or offenses to body, feelings, or property" (Josephy, 1968, pp. 143-144). "All of the principal events of life--birth, puberty, marriage and death--as well as the seasonal changes of nature, were observed in ceremony and ritual, the core of which was the dance. The latter generally occurred in large ceremonial round houses and sometimes lasted for two weeks, the dancers being attired in splendid feathered headdresses and special costumes" (Josephy, 1968, p. 144).

The California Indians had an abundance of natural resources available to them. They did not lack for food, shelter, or clothing supplies. This abundance allowed them to develop these extensive systems and elaborate costumes.

The Pima and Papago of the Southwest were peaceful and industrious people. They had extensive agricultural pursuits. Their villages were headed by a "big man," who was chosen for his wisdom, and enforced the loosely contrived rules and regulations of the tribe, led in their religious ceremonies, presided over the village council, and helped arbitrate disputes of the village. They enjoyed living peacefully with one another (Silverberg, 1971, p. 132).

It is interesting to note that in many tribes, farming was left to the women, "whose child-bearing power was thought to be transferred magically to the crops" (Underhill, 1971, pp. 86-87). In this example, one can see the intricacy of the social structure and religious beliefs of the Native American.

One of the rather generic social customs of Native American people revolved around an open, hospitable manner. It was not necessary to invite friends, acquaintances, and people who were traveling to stay overnight or join in family and clan meals. Such hospitality was taken for granted, and people were welcomed.

Many Native American tribal groups maintained strict codes of behavior which were adhered to by all members of the group. Publicly shaming or ostracizing tribal members who did not adhere to these codes was a common practice (Josephy, 1968, p. 121).

Marriage within the Northwest Indian tribes was regarded as a social contract, "not merely between the man and his wife, but between their respective families" (Drucker, 1963, p. 144).

Groupsolidarity was achieved in a number of ways. One of the most important thereof was the "potlatch." Potlatches were held: when titles and other honors were given; to bestow family rights to which people were entitled;

when children were given family names; when children had their ears pierced; when people would be presented as members of groups; to mourn the death of a loved one, particularly a chief; to announce a new chief; to confirm the status or positions of worth of chiefs; to save face if a misadvanture befell a chief or leading official; and to demonstrate power, wealth, and superiority over rivals.

It was common for all members of the family group presenting the potlatch to participate in the preparations and actual event. The event would last for several days and feature huge amounts of food, dancing and singing, and the giving away of innumerable gifts.

The Native American Good Life

Among Native Americans there is a great diversity in values and lifestyles. Such diversity relates to the differing social and political customs of the tribes, the differing religious beliefs, and their environmental resources. Many values, however, appear generic to the majority of Native American tribes. Among these are the following:

1. Appreciation of individuality. Most tribes respect the individual, his freedom and autonomy. Tribal members are given freedom to assume responsibility for themselves and their actions. Individual decisions are highly valued.

2. Group concensus. The majority of tribes regard one anothers opinions with respect. Many meetings, discussions, "pow-wow," etc. are lengthy in nature since Native Americans strive for group concensus, not majority rule, in their decision-making process.

3. Respect for all living things. Native Americans have reverent feelings for all living things. They believe the growing things of the earth and all animals have spirits or souls, and that they should be treated as humanely as possible--with respect and appreciation for the contributions made to the Native American lifestyle.

4. Respect and reverence for the land. Native Americans believe that all things of this earth were given to them for their use. To exploit the resources of the earth is intolerable. A Native American should not be extravagant with any part of the earth's natural resources.

5. Feelings of hospitality. The majority of Native Americans will greet friends, family, clansmen, tribesmen and visitors with demonstrations of hospitality and regard. Historically, it was not necessary to either ask for food, nor was an invitation required. Many long and friendly discussions were held with visitors who were shown real and honest hospitality.

6. One should avoid bringing shame upon one's self, family, clan, or tribe. The expected behavioral customs of Native Americans are well understood by each group. Native Americans are taught to bring respect and honor

to their families, clan and tribe. To bring dishonor thereupon is strongly negatively reinforced.

7. A belief in a supreme being and life after death. There is among most Native American groups a strong belief in a supreme being. There is also a generalized belief in a guardian spirit which accompanies each Natitive American. A belief in life after death is also generic to most Native Americans.

Values of Native Americans

Withe the colonization of the United States, one of the most constant sources of conflict revolved around the non-Indian's desire for private ownership of land. It was impossible for Native Americans to understand or accept that concept. Many Native Americans "feel a sacred attachment to the land and reverence for nature that is incomprehensible to whites. Many Native Americans, though Christian, find repugnance in the idea that man possesses dominion over the birds and beasts, and believe still that man is brother to all else that is living" (Josephy, 1968, p. 8).

Another area of contention revolved around the Protestant work ethic. Native Americans did not experience the necessity for working the year around. Their responsibility was to provide for their families. This they did in the required time necessary. They also could not justify "the reason for cutting the earth-mother with a plow and farming if they could still hunt, fish and dig roots" (Josephy, 1968, p. 7).

The importance of individual and group decision-making processes were important to Native Americans. The "belief in the freedom and dignity of the individual was deeply ingrained in many Indian societies. In some tribes it was observed to such an extent that at any time--even when his people were fighting for their lives--a man could go his own way and do whatever seemed right to him. Among many tribes, also councils decided on the courses of action by unanimous, rather than majority, agreement; the feelings and opinions of each person were considered too important to override" (Josephy, 1968, p. 35).

Although these values are generic to most Native American tribes, the personal and individual interpretation thereof may be individually expressed by the tribes to a clearer and more understandable degree. In the Pueblo society for example; "individualistic qualities, competitiveness, aggressiveness, and the ambition to lead were looked upon as offensive to the supernatural powers, and laid people open to accusations of witchcraft." The Pueblo people were taught to "value modesty, sobriety, and inoffensiveness, and to avoid conflict and violence" (Josephy, 1968, p. 164).

The Winnebagos had many values which they passed from father to son. Among these were the following:

1. A son should learn to fast because that was the only way he would be of some real benefit to his fellow men.
2. Each boy should try to obtain a spirit to strengthen him (probably a guardian angel). Without such a spirit a boy would not amount to anything and perhaps his tribesmen would show him little respect.

3. Warriors should not exaggerate their war exploits. On the contrary, they should all tell a little less than what they had accomplished. If they told untruths, the war spirits would hear them and the warrior would die soon after.

4. Husbands should never abuse their wives. Women were sacred. Such abuse could lead to miserable lives and possible early death. If one mistreated his wife, it would be the same as mistreating his grandmother, the earth, who was also considered to be a woman.

5. Men should show hospitality to whomever should enter their house; and should offer the visitor whatever was available in the house.

6. Old, helpless people were to be helped in whatever way possible.

7. Wives should not be idolized in marriage. The more you worship a woman, the more she will want to be worshipped.

8. Do not guard your wife. Jealousy will result in your wife leaving you and running away. "First you worshipped her above everything else, then you became jealous and watched her all the time, and the result will be that she will run away from you. You yourself will be to blame for this" (Moquin, 1973, p. 50).

Many of these values were expressed for the purpose of safeguarding the individuality of people, while others were important to the solidarity of the group. Many of them also demonstrate the reverence and respect for their supreme being. As one Pawnee mother said to her son, Lone Chief, "You must trust always in Ti-ra-wa. He made us, and through him we live. . . . When you get to be a man, remember that it is his ambition that makes the man. . . . Take pity on people who are poor. . . . Love your friend and never desert him. If you are surrounded by the enemy, do not run away. Go to him, and if you cannot save him, be killed together, and let your bones lie side by side" (Moquin, 1973, pp. 52-53).

Many of the values of the Native American demonstrate their respect for and appreciation for nature. Many tribes have legends which extol the natural resources and gifts from their "great spirits." The Indians of Utah, Arizona and New Mexico extol the corn, which they dramatize in the Green Corn Dance and other ceremonies. The myth of the origin of the corn is still told by many tribes in the Southwest. Corn dances are held to show their appreciation for and to ask the blessings of the "great spirit" on the new corn crop.

Another value of Native Americans was respect and humane treatment for their aged. They were to be cared for by their sons, daughters, and fellow kinsmen. The Mohave were extremely kind to aged relatives. The hopelessly ill or infirmed were never killed. Some tribes allowed their hopelessly ill to die in very humane ways. This was because of feelings of pity rather than from any feelings of necessity (Spencer and Jennings, 1965, p. 250).

Values of the Native Americans can be seen in the words of Manuelito, a great Navajo war chief, as he talks about the return of the Navajo people to their homeland after their forced encampment at Fort Sumner. "The nights and

days were long before it came time for us to go to our homes. The day before we were to start, we went a little way toward home, because we were so anxious to start. We came back and the Americans gave us a little stock and we thanked them for that. We told the drivers to whip the mules, we were in such a hurry. When we saw the tops of the mountain from Albuquerque, we wondered if it was our mountain and we felt like talking to the ground, we loved it so, and some of the old men and women cried with joy when they reached their homes" (Brown, 1971, p. 35).

Lifestyles

When most non-Indians think of the Native American in colonial times, they think of "warfare." While some Native American tribes practiced warfare to a large degree, "it is either false or exaggerated to conceive of all Indians as warriors, or as war-motivated people. Certain groups, such as the Hopi were among the most peaceful on earth, and many Indians abhorred warfare and the misery and violent death it brought" (Josephy, 1968, p. 28).

Much of Indian life revolved around marriage, building and caring for a home, providing for the necessities of life, and rearing children. A number of marriage customs and rites were performed. With some tribes the couple lived with the wife's family. In other tribes the couple lived with the husband's family. In other groups newly married couples established their own homes. Marriages were very important in most Indian tribes. Dissolving of marriages may have been more easily accomplished by some tribal groups than others. However, among some groups, if the husband left his wife, he could not return to live with her again or he was disgraced by his tribal group (Long and Red Feather, 1973, p. 40).

To the Sioux, the home was the center of their society. It was in the home that personal and social and tribal values were formed. Some of the duties of the women included cooking, keeping houses in order, sewing, decorating wearing apparel, cleaning and painting hides and skins, making and repairing tipis, keeping plenty of food stored and cooked, welcoming friends who would come for visits, planning feasts, and caring for the children.

Grandmothers in the Sioux tribes, next to mothers, were the most important people in the home. Grandmothers gave a great deal of attention to children. They told them stories and were interested in their care and growth. Older people were revered by the Sioux people. One of the Sioux grandmother's responsibilities was to "supervise and advise on all matters pertaining to the birth of children." One of her duties was to bake a red earth clay and pound it into a fine powder to mix with buffalo fat. This creamy past served as a cleanser and as a protector of the tender skin of the child. Grandmothers also ground the driest of buffalo chips into a powder as fine and soft as talcum. This powder was a purifier, and soothing to an irritated skin (Standing Bear, 1973, p. 45).

Sioux men were given a great deal of attention by the women. They were the hunters, scouts and warriors. When they were at home, the Sioux men helped to lighten the work of the women. They cut down trees for the ponies and for wood; made and repaired saddles; cut up meat for drying; and spent some time playing with the children.

"Perhaps the hardest duty in the performance of parenthood was not so much to watch the conduct of their children, as to be ever watchful of their own--a duty placed on the parents through the method used in instructing their young--example." The Sioux were expected to perform their parental roles at a high level (Standing Bear, 1973, p. 42).

The Pueblo people were not warriors. The lifestyle of the men revolved around farming. They spent hours traveling to and from their fields, plowing, breaking up the ground, and generally tending their farms. Older men took care of the weeding, old women and children scared off the crows. Pueblo wives kept busy with pottery and weaving. The houses belonged to the women and remained with them all of their lives. There was never a shortage of men and so each Pueblo man took only one wife and lived with her at her home.

Young children participated in small chores, and modeled the roles of the women and men. Ohiyesa, a Santee-Sioux recounts one of his adventures as a boy of eight years of age. A hunting party had been spending several days hunting and bringing in game. The boys would watch for the hunters return. It was a point of pride to be able to be the first one to sight a hunter bringing in the first game of the day. On one occasion he recalled that he was practicing down by the river with his small bow and arrow, when the boys thought they spied a hunter returning. It was, however, a large moose, and Ohiyesa in all of his excitement took aim and shot his small arrow with all the force he could muster. He was very disappointed as "the moose did not seem to mind the miniature weapon (which hit him in the ribs), but he was very much frightened by the shrill yelling. He took his long legs and in a minute was out of sight." Ohiyesa had to wait a few more years for his first "kill" (Eastman, 1973, p. 57).

Though the good life of the Native American reflected well defined roles, skills, responsibilities, duties, etc., many of the "work assignments" were also combined with recreational and leisure activities. A great deal of feasting, provision of gifts, and special events were carefully planned for weeks at a time. The potlatches were examples of the Native American's utilization of skills to facilitate recreation and leisure enjoyment. While women sewed, mended, and wove, they often visited and conversed with one another. Cooperative labor such as making a tipi, drying meat, or preparing skins was done in groups where girls and women could enjoy one another's company. Men and boys worked together in much the same way in making new arrows, repairing objects, preparing for ceremonies, and participating in hunting parties. The elderly people taught the younger tribespeople crafts. They also narrated myths, gave moral talks, and in other ways instructed the young. With many of these assignments there was a great deal of enjoyment in personal associations (Wissler, 1966, p. 274).

Religion

It was difficult for the European colonizers to understand the Native American's deep reverence and respect for the earth, all things of nature, and their belief in a supreme being. Native Americans strove for a oneness in their feelings with each other as tribal members, with nature, and with their supreme being.

The Native Americans believed that if harmony with nature were disturbed, misfortune such as illness, pain, or death would result. They also believed that life after death was a continuation of existence in another world. "The

expression, 'happy hunting ground,' a white man's invention, merely symbolized the belief of some Indians that it was a good land, where everything, including the securing of food, was easier for people than it had been before" (Josephy, 1968, p. 27).

The Medicine Man and Shaman

The Medicine Man and Shaman were common to many Native American tribes. Their chief functions were to treat and cure the sick; to take preventive measures against sickness, drought, shortage of food and enemy raids; and to insure good crops, a good hunt or success in war. A Shaman would sometimes seek to bring harm to an enemy or rival. The medicine men had great faith in their powers and sought to utilize these most often in the best interests of their people (Josephy, 1968, p. 24; Wissler, 1966, p. 128).

Religious Beliefs

"The life of almost all Indian societies was colored by deep faith in supernatural forces that were believed to link human beings to all other living things. To many Indians each animal, each tree, and each manifestation of nature had its own spirit . . ." (Josephy, 1968, p. 25). "The Sauk and Fox believed that the trees had clans and that there was a 'chief tree' but its identity is lost in the forest of time" (Josephy, 1968, p. 42).

The Native Americans also believed in a supreme being--a creator of heaven and earth. They also believed in the existence of the soul. The Huron believed that the soul separated from the body at death, but did not leave it immediately (Kinietz, 1940, pp. 120-130).

Native Americans also believed in personal guardian spirits and they sought to establish contact with them through fasting, dreams, and vision quests. This is a special part of Native American religion. Since many Native Americans often hunted and worked alone, the protecting spirit was a private thing which could accompany him and provide peace of mind (Josephy, 1968, p. 25; Marriott and Rochlin, 1969, p. 69; Silverberg, 1971, p. 44).

Ceremonials

Native American ceremonials were held for many purposes. Some of them were preventive in nature. Others were intended to bring rain and keep the crops growing. Others were performed to ask for and insure good hunts. Some were held to receive forgiveness from sins or crimes committed. There were ceremonials for initiation into manhood or womanhood. Others were to acknowledge important events in the child's growing up years and to secure the favors of their religious beings in insuring happy, prosperous lives for their children. Some ceremonies were held to give names to children. The ceremonials themselves were very religious experiences. They also had many secondary gains such as "renewal of kin ties, the arranging of marriages, exchange of property, recitation of the past year's deeds and exploits, and political maneuvering" (Spencer and Jennings, 1965, p. 381). They served to reinforce tribal group solidarity. A great deal of time, attention, and provision of resources was devoted to Native American ceremonials. Certain ceremonials such as the Sun Dance required the presence of the entire tribe (Marriott & Rochlin, 1969, p. 70).

The life of a young Pueblo Indian was a constant round of ceremony. It began on a child's 20th day of life, when he had to be given a name. Later at about the age of eight, Pueblo boys were introduced to the rain spirit, and still later, were initiated into one of the Pueblo's religious societies" (Silverberg, 1971, p. 139).

It has been estimated that Pueblo men devoted at least half of their time to religious activities (Spencer & Jennings, 1965, p. 298).

A ceremony of the Creek Native Americans is called Puskita or Busk. At this ceremonial, all crimes were forgiven except that of murder. New lives were adopted. Boys entering manhood were given new names, and dancing, games and social activities played an important part (Silverberg, 1971, p. 88).

"There were inevitable changes in religions. As the tribes were pushed closer together and began to exchange ideas as well as goods, religions combined and separated and grew upon and into one another, and underwent the same kinds of changes that social and economical institutions did" (Marriott & Rochlin, 1969, p. 42).

Games of North American Indians

Culin (1975) has compiled a comprehensive book dealing with the games of the North American Indians. In his writings he describes the games of American Indians in two general classes: (1) games of chance, and (2) games of dexterity. The games are often played at certain seasons and accompany festivals or religious rites. Children have a variety of amusements such as top spinning, mimicing, fighting and imitative sports, while many of the traditional games of American Indians were played more by older youth and adults.

The games were very similar in all Indian tribes. Variations, however, were employed. The materials used showed the greatest variance. The same games were played by tribes with totally unrelated languages. Materials were utilized according to the environment of the various tribes (Culin, 1975, p. 31).

There is no evidence that any of the games described by Culin (1975) were imported into America at any time before or after the conquest. There are many references which are made to games in the origin myths of the various tribes. They often relate to the first man, their culture hero, their foes, etc., which show their tribal members winning because of their superior cunning, skill, or magic (Culin, 1975, p. 32).

The games of the North American Indians were often played for amusement or gain. They were also important parts of religious ceremonies which were designed to please the gods, to secure their favors, to drive away sickness, to avert evil, to produce rain and fertilization and reproduction of plants and animals, and other beneficial results (Culin, 1975, p. 809).

Dancing, Drumming, Singing, Music

The majority of Native American tribes enjoyed dancing and singing which were both religious and recreational in their focus. Historically, "dances were held for a variety of purposes. They were given in honor of the dead, in welcome to strangers, in cementing alliances between nations, in invitation to or

preparation for war, and for pleasure" (Kinietz, 1940, pp. 189-190).

"The Huron had as many as 12 kinds of dances that were used as remedies for sickness" (Kinietz, 1940, p. 74). The Pueblo dances were very much like religious pageants. They were also described as the manner in which the Native Americans "act out" the spirit of the seasons. For example, hunting dances were held until the mountain snow melts. Planting and growing dances were held in the spring and early summer. Harvest dances were held in the autumn (Marriott & Rochlin, 1969, p. 50). Social dancing, such as round dancing, was characterized by a great deal of comradery and "good times" (Spencer & Jennings, 1965, p. 281).

The musical instruments of the Native Americans were many and varied, depending once again, upon the environment and resources available to the tribes. Numerous rattles were formed from wood, deer hoofs, mountain sheep horns, and shells. Flutes, tambourines, gourds, and drums were common. Earthen pot drums were filled with differing amounts of water and covered with deer skins. Other drums were made of long planks of wood hollowed out from sections of trees with strips of hide covering their heads. Hand drums were also popular (Heizer & Whipple, 1973, pp. 19-20; Kinietz, 1940, p. 178; Lowie, 1963, pp. 162-164).

The songs of Native Americans are most distinctive and impressive. Their songs are written as eulogies. Some describe the everyday events of Native American life. Others relate to values and lifestyles as well as important events. The Sioux have a war song which is a lament for those who are so unfortunate as to die in bed (Wissler, 1966, p. 200).

Crafts

The crafts of the Native Americans are numerous. They once again reflect the values of the tribes and the environment in which the Native American lived. Their crafts were utilized in both their work and leisure time activities. Among these were buckskin, basketry, feather coats, rabbit skin weaving, coil pottery, spinning with spindles, weaving with bar looms, chipping stone, polishing stone, porcupine quill work, pearl beads, turquoise beads, numerous semi-precious stones, woodwork, bark and fiber yarn, and highly decorated cradleboards (Wissler, 1966, p. 329).

A wide variety of jewelry crafts are noted among various tribes. The jewelry of the southwest American Indian contains a great deal of turquoise and silver. Some necklaces have been found to contain thousands of worked stones (Brandon, 1974, p. 134). Amethyst, quartz, garnet, mica sheets and bauxite were among the minerals which southeastern Indians utilized. They also specialized in carving wood, bones, shells, and other semi-precious stones (Marriott & Rochlin, 1969, p. 26).

The Plains Indians utilized skins and hides in much of their work. These were decorated with porcupine quill embroidery, feathers, and moose hair embroidery (Lowie, 1963, p. 7).

In the northwestern part of the country, totem polecarvers made bold, expressive designs on large tree trunks. They also carved house posts, beams, great wooden masses and many small objects. The totem poles are often compared to family coats-of-arms in Europe. The totem pole contains genealogy of clans and

stories which are retold by the historians of the tribes (Whisler, 1966, p. 215).

Basket weaving was also an art of many of the tribes throughout the country. The Pomo, a California tribe, utilized a most delicate and fine weaving stitch in making tiny baskets. The Indians of Utah, Nevada, and Arizona utilized baskets with both the coiling and plated techniques. The regional flora was utilized by Native tribes. Baskets were utilized for storing, cooking, and carrying water.

Very early American Indians were known to make feather cloths and colored cotton cloth (Brandon, 1974, p. 134). The Navajo learned their weaving techniques from the Pueblos. Blankets were among the first items made from the loom. Today rug weaving is an important art of the Navajo.

Pottery is another American Indian craft which was popular among many tribes. A number of colors were utilized in pottery making. Many of the pottery items were especially crafted for cooking, water gathering, as well as storing.

Many Native Americans utilized cradle boards for carrying their infants. All tribes utilized materials from their environment. Decorations, however, were quite varied. The Ottowa ornamented their cradle boards with glass beads, bells, and round or long porcelin beads if the child were a girl. If the child was a boy, a bow was attached to a cradle board, and if the father was a good hunter, all his adornments were also placed on the boards (Kinietz, 1940, p. 275).

With the coming of the colonists, many changes were made in the crafts of the Native Americans. "Beadwork replaced the porcupine quills, and moose hair embroidery as did ribbon applique" (Marriott & Rochlin, 1969, p. 124). "The beads were more brightly colored, more uniform in size, and easier to work with. Designs became increasingly florid and flowery, reflecting the curves of the branches and the plants of the surrounding woodland world" (Marriott & Rochlin, 1969, p. 42).

Summary

As one reviews the heritage and contributions of Native Americans, one is impressed with the intricacies and diversities of their culture. Distinctive also is the sereneness of the lifestyle and the "balance" achieved in their economic, social, religious and recreational activities. Equally impressive is their regard for all living things and the supreme being or creator who made it all possible.

As we review the life and leisure of the Native American, "perhaps we may reconsider difficult questions that the American Indian heritage poses for us; should we have a concern, even a moral obligation, for a bear, a grove of redwoods, a sacred lake, or even a wolf, a coyote, or an alligator? From a practical standpoint, should we not regard the land as a depreciable resource in only finite supply? If we are able to reassess our values, surely the American Indain concept of Mother earth will help us on the way to comprehending ecological rightness in the modern world" (Jacobs, 1974, p. 70).

PART B - HISTORICAL ACCOUNTS OF AMERICAN INDIAN POLICY

At the time Columbus landed on the Caribbean Islands there were estimated to be as few as 1,000,000 and as many as 3,000,000 Indians on the North American continent. In 1910 native inhabitants were estimated to number 210,000; and today there are approximately 1,000,000 Indians in the continental United States (Fodor, 1975, pp. 3-15, 61).

Many federal government policies have influenced not only the Native American population but their lifestyles and general well being. An historical study of these decisions indicates that there have been five general policies levied upon the Native American. These policies and their resultant effects are enumerated in the following.

Policy 1 - Extermination

Extermination has long been a method of handling conflict between races. This policy of annihilation was directed toward the Native Americans by Europeans and was partially successful. Genocide was practiced until the American Indian had no wealth or property to cause the dominant group to seek further destruction of their culture and lives.

The most successful ways of annihilating a race have been through the introduction of disease, war, alcohol and slavery. Disease was the most effective means practiced in this country since the American Indians lacked immunity. History records that at the time of Columbus's arrival only two diseases existed among Native Americans--cancer and arthritis.

An example of the effectiveness of the use of germ warfare was evidenced in the story of the Missouri Tribe Indians. In 1673 smallpox was introduced to the natives of the Missouri Tribe by the white man. Today there are no living Missouri Indians. The last Missourian Indian died in Oklahoma in 1907. On the east coast, in the Mississippi Valley area, on the west coast and into Alaska, thousands upon thousands of the Indians died from Anglo diseases such as smallpox, measles, chicken pox and various fevers.

In 1946 genocide was officially recognized as a "crime" and placed under international law. Genocide, however, has been reflected throughout history. When moving into the Promised Land, the Hebrews enacted this policy against the Canaanites. The Assyrians, the Babylonians and the Egyptians also destroyed large groups of people and races. The British in Tasmania destroyed the native population on these islands (Berry, 1965, pp. 156-162). The Australian Aborigines in 1788 had a population of 300,000. Today, there are fewer than 50,000. The construction of the Amazon Highway in Brazil has reduced the Indian population from 350,000 to 50,000 in the past ten years.

Historically, it seems that the advance of the railroad, highways and the airplane, along with infiltration of many new peoples, have modified native populations in many different dountries. This was also the case in the Americas with the Native Americans.

Another method which was introduced by the Dutch and the Spanish with the East Coast Indians was that of scalping. Scalpers were paid $5- per scalp. An interesting sidelight is that origianlly $50 was paid per head but because of the problem of disposing of the entire Indian head, it was decided that a scalp would be sufficient. At times, more money was given to those who shot the female Indian since she was the bearer of children.

Another example of racial genocide was reflected in the treatment of the California Indians. At the time of Columbus's arrival it was estimated that there were between 300,000 and 500,000 Indians in the State of California. Among the first "immigrants" to California were the Catholic Fathers. Under the direction of Father Sierra a mission system was developed in which Indians were taught to read, write and learn farming mechanics and housekeeping. After the Catholic Fathers terminated their mission services, the California Indian population dwindled to 100,000. A short time after California was made a state gold was discovered in the Sacramento Valley. A combination of vigilantes, gold miners and ranchers "waged war" upon the peaceful California Indians who lived in the "gold fields," reducing that population to an estimated 25,000. Today there are approximately 50,000 California Indians (Spencer, 1965, pp. 229-232).

Another method utilized to divert the hostilities of American Indians was to encourage tribal rivalries. In many instances, and particularly with the major battles won by the white invaders, American Indains were used as scouts to lead the Anglo armies into Indian lands.

The most prevalent reasons for the extermination of American Indians was the unrelenting need of the Anglo for Indian land. Since the Indians did not utilize deeds and written agreements, there were no records of ownership and the land was easily usurped by the Anglos. One of the popular feelings at that time was that "manifest destiny" gave the Anglos the "God-given right" to ownership of the American Indian lands.

Policy 2 - Expulsion

Throughout the nation's westward expansion during the early 1700's and 1800's federal officials followed a policy of negotiated enforced removal of Indians from the eastern areas of white settlements to more remote western areas.

Those who advocated the policy of mass expulsion saw it as a more humane way of resolving the "American Indian problem." This was advocated in lieu of the extermination policy mentioned above. The policy of mass expulsion meant that Indians were moved as tribal groups from one large geographical area to another. Many laws were passed requiring that Indians be moved to new locations. These laws were enacted as areas became overpopulated or were of value to the Anglos. The Indian inhabitants were forced to leave, and the land was then open to purchase or homesteading. In some areas the land was given away through a lottery system.

The mass expulsion policy has been practiced historically on a number of occasions. The Spanish drove the Jews and later the Moors from their country. Approximately 3,000,000 Moors were moved to Morocco where their descendents now live. This policy was exacted even though expulsion produced great damage to the Spanish economy in that it deprived the country of many needed trained tradesmen and business people. Another example of expulsion was that of the Gypsies who were driven from England by King Henry the VIII. The Acadians were driven from Nova Scotia. The Huguenots from France. At one point in the history of the United States, small groups of Blacks were removed from the United States and placed in Liberia to begin a new life there.

Expulsion policies affecting the American Indian are many. The classic example is that of the forced removal of Cherokees from their homeland in the east. The magnitude of the injustice and the total of lives lost have caused the Indians to call this incident "The Trail of Tears" (Wilkins, 1970, pp. 1-329). The Cherokees were a powerful people who lived in the regions of Georgia. Their initial contacts with the Spanish and British were friendly, largely because of the fact that the Indians were living long distances from the Anglo settlements. The non-Indians established good relations with the Native Americans for reasons of trade and security. But as the frontier advanced, the Cherokees began to feel the encroachment of the "land hungry" Europeans. There was friction. The Indians lost some of their territory. But in the meantime, they had learned many things from the whites which had made them stronger and more prosperous.

By 1825, there were more than 13,000 Cherokees living in their eastern homelands. Contacts with the whites had greatly stimulated the growth of their population. They had willingly received into their group many white men and women who had taken Cherokee spouses. They occupied several millions of acres of land. Schools and churches had been established. Their farms were prosperous; they managed their political affairs well; the nation was out of debt; they were at peace; and they owned more than a thousand negro slaves. One of their number, Sequoya, was listed among the great men of American history. He had invented a Cherokee alphabet, and he was on his way to helping his people achieve literacy.

The relationship changed when gold was discovered in the Georgia hills. On December 19, 1829, the legislature of Georgia passed an act appropriating a large area of Cherokee lands. A lottery system was set up to distribute the Indian land among the Anglos, and the Cherokees were instructed not to interfere or attempt to mine the gold on this newly disposed property.

The Cherokees appealed to President Andrew Jackson; but he refused their pleas. The Cherokees then appealed to the Supreme Court, but the Court declared that it was not its function to meddle in such affairs. The Cherokees, however, denounced the appropriations and forced treaty, and remained on the land. The government then moved in with 7,000 troops and some hostile civilians. Men, women and children were captured; homes and barns were burned and cattle and household goods were seized by the mobs. Even graves were opened, and silver and other valuables which were buried with the Indian dead were taken with the loot. The captives were herded into stockades and conducted under guard down the Mississippi River and into the territory which is now Oklahoma. The expenses of this expulsion were charged to the Indians.

The details of this mass expulsion and westward trek were revolting. The suffering was intense, and the toll of lives staggering. More than 10,000 Cherokees were driven west, and of that number it is estimated that 4,000 perished along the way.

President Van Buren in his address to Congress on December 3, 1838, was able to report: "The measure for Cherokee removal authorized by Congress at its last session have had the happiest effects. The Cherokees have immigrated without any apparent reluctance."

Another example of the expulsion policy was seen in the State of Colorado. In 1880 the Governor of that State forced the removal of several Indian tribes from the State of Colorado because of friction between Indians and settlers over property rights. Some of the tribes who left Colorado at that time included the Cheyenne, Arapahoe, Kiowa, Comanche, Jicarilla Apache and Utes.

The Homestead Act of 1863 was another example of expulsion of the Indian to make way for Anglos seeking homesteading rights. The Indian lands were divided in acreage lots and a lottery system was utilized for homesteading purposes.

It is interesting to note, however, that this policy has also affected other people in our country. A more recent case of mass expulsion occurred during World War II, when some 110,000 persons of Japanese ancestry were forcibly evacuated from the area bordering the Pacific Ocean, and including parts of Washington, Oregon, California, and Arizona. Ostensibly, this was nothing more than a wartime measure undertaken in the interest of national security. But actually as we gain perspective of time, it appears to be simply one more chapter in the long conflict between whites and Japanese. This mass expulsion of Japanese from the west coast has been called "our worst wartime mistake." No estimate can be placed on the intangible losses which the Japanese suffered--the businesses and professions, products of years of effort, which were wiped out, and the humiliation and shock which such expulsion gave to their pride and status (Berry, 1965, pp. 165-1968).

Policy 3 - Exclusion (Reservation)

The third federal policy initiated by the federal government was that of exclusion. Under this policy Indians were removed from their larger geographical areas of traditional inhabitation to the more secluded geographical areas which were called "reservations." Exclusion is a form of pluralism and can be looked upon as partial ostracism; a pattern of accommodation by the larger population in power. Examples of exclusion include minority groups in segregated unions, employment of one minority or ethnic group, and restricted residential areas. Many secluded residential areas include those which bear the names of Chinatown, Dago Hill, Little Poland, Swede Town, The Barrio, Black Belt and the Ghetto. While many people have justified these exclusive segregations, others have indicated that they are primarily designed to keep minority groups from the mainstream of American living as well as from the guilty consciences of non-minority people.

The early resettlements were strongly resisted by many of the Indian tribes, and during the 1800's Plains Indians fought bitterly against accepting federal reservations. The final removal of the last Indians onto reservations was not completed until after the massacre of the Sioux at Wounded Knee, South Dakota, in 1890 (Wax, 1971, pp. 65-78).

Among the rationale developed to support the forced removal of Native Americans from their eastern homeland, were the following:

1. Assimilation was the goal of most Anglos for the Native Americans. Many Anglos felt that the Native peoples could not be assimilated in their

present condition, and that if they were moved to a more frontier location, they would have more time to accept the ways of the dominant society.

2. In order to assist in this assimilation process, the Native Americans were taught to become farmers rather than nomadic hunters. Reservations could help them develop their farming skills.

3. Some felt that the evils of the Anglos' civilization would corrupt the Native Americans. In order to help the Native people maintain their cultural identity, it would be beneficial to the Native American to remove him from the contamination of the encroaching Anglo civilizations.

Regardless of the rationale given, the Native Americans interpreted such reasoning as "excuses" for allowing their land to be taken from them. As could have been predicted, the move to "Indian Territory" resulted in no real benefits for the Native American. They were not treated any better by the government in this move than they had been previously.

When the federal government determined the boundaries of the various Indian homelands, called them reservations, and began to control the lives of the Indians within their borders, the era of Indian-white equality was over. The loss of equality came at different times to different Indian groups and had different effects on Indian life.

Many negative sanctions and restrictions were imposed upon Native Americans living on reservations. They were denied use of their language, participation in cultural ceremonies, fulfillment of traditional roles, and, in general, a positive identification with "Indianness."

However, in spite of thse demands, there continued to be real pressure exerted from within the Native American population to maintain whatever elements of their culture they could.

This was an extremely difficult period for Native Americans. Those who were forced to live on reservations met many difficulties. They were expected to fulfill a farming role. Many had little or no training, skills, or interest in this activity. Dwellings were provided which were intolerable. Food rations were not palatable. There were few opportunities for self-government, as well as little or no free access to areas off the reservation. Family disorganization was complicated by children being forced to attend boarding schools. As a result of such interactions, couples with many broken treaties and unfulfilled promises, the Native Americans have learned to distrust those Anglos with whom they have so unsuccessfully bargained.

Whatever else the reservation system may represent, it does mark an acceptance of the Indians' right to live and to retain land and resources for their support. The reservation system as initiated was a way of establishing a boundary between the white man and the red man so that responsibility for the actions of each against the other would be determined.

The reservation in the mid-nineteenth century frequently took on the character of a concentration camp, onto which the Indians could be herded as the lands they formerly occupied came increasingly under the control of the white man. The power of the white administrators of the Indian reservations grew until a white agent appointed by the federal government became the central authority figure. He replaced the Indian chief to whom the tribe formerly looked for leadership. Often these agents were ministers and missionaries who happpened to be in the Indian territory at the time the reservations were formed. Over the years, the authority of the agent has been limited, reduced and clarified, as his duties and powers have been more clearly defined by statute and tested in the courts. Today the agent is the highest local representative of the BIA (called a superintendent) and the authority of that agency is now generally interpreted as being based upon Anglo Saxon conceptions of trusteeship (Wax, 1971, pp. 65-87).

The new concept of the reservation was developed fully only in the 1960's and 70's when the Bureau of Indian Affairs gradually became more oriented toward the best interests of the Indians. Threat of "termination" of the federal trust relationship has subsided. Tribal members have become convinced of the value of these enclaves of tax exempt land held in the trust of the United States for the benefit of the owners, the Indian tribes who inhabited them.

In spite of the negatives of this exclusion policy, one of the positive aspects of the reservation system was that it allowed the American Indian to maintain identity. Native Americans were allowed to continue their culture and lifestyles to the extent that today among many Indian tribes there are still remnants of Indian religion and many of the cultural values of importance to the tribe. Many celebrations of both a religious and socialization nature continue. If the American Indian had been forced into a ghetto situation in urban areas, much of this tradition would undoubtably have been lost.

As stated earlier, the reservation system was designed to confine, control, and civilize the American Indian--to convert him into becoming a white man. United States reservation policy failed because it sought to force the Indian to join white society under coercion and unfavorable conditions. This social experiment failed because reservations were isolated and separate and did nothing but cause dependency and welfarism.

Policy 4 - Assimilation

Almost as soon as the process of placing the Indians on reservations had been completed, policy shifted to encouraging their assimilation into society at large which it was hoped, would allow the termination of special federal programs and trust relations. Indians on reservations were encouraged and sometimes forced to abandon tribal traditions. An education system aimed at instilling white values was developed.

Assimilation has been the prevailing policy since the turn of the century. Assimilation is a consequence of many interactions including inter-group contact; exchange of ideas and customs; and invariably some degree of in-breeding. Another definition of assimilation would be that of two different cultures becoming a common culture. Assimilation is a two-way process. In 1871, Congress

decreed that there would be no independent nations within the United States. From this point on, the American Indain became a ward of the federal government. Policies were directed toward that of assimilation which was designed at weakening tribal organizations and destroying the culture of the American Indian.

Dawes Act Policy

One of the first major policies enacted to force this process of assimilation was the Dawes Act, or the Land Allotment Act of 1887.

The Dawes Act provided for the allotment of plots of acreage of Indian lands to "competent" Indian individuals. It was hoped that Indians would turn into farmers and ranchers overnight, and would therefore develop the self-sufficiency necessary to eliminate their dependent federal status. This allotment policy continued for nearly 50 years despite the fact that it did not have the benefits envisioned by its planners and resulted in the loss of three-fifths of all Indian lands. In many cases, Indains sold out to whites, lived on the assets until the money was gone and then returned to dependence on the federal reservations (Fodor, 1975, pp. 40-42).

Before the Dawes Act, the American Indian had owned, through the federal government, 188 million acres of land. After the Dawes Act was enacted, the American Indian was left with the possession of 47 million acres. The Land Allotment Act provided that each Indian family was awarded 160 acres. If the adult Indian was single, 80 acres were awarded. One of the "ironic" developments of this policy was that a large amount of the acreage was not awarded to the American Indians. The surrounding settlers, ranchers, and farmers were able to purchase this surplus acreage at bargain prices. The Bureau of Indian Affairs did not provide educational or financial support to help the Indians utilize the land allotted to them. Indians at that time were neither farmers or ranchers and when the acreage was given to them they had little knowledge of how to operate it successfully. Some of the acreage which was not purchase by non-Indians was then leased to Anglo people at extremely low prices. It is possible that if American Indians had the 188 million acres originally granted to them today, much of the poverty which characterizes American Indain people would not be the extreme problem as it is currently.

American Indian Education Policies

With the unique history of Indian political relations with the federal government, Indian education has developed apart from typical American education. Education for Indian children has had a unique history in that the federal government's Bureau of Indian Affairs was directly responsible for its development. This federal commitment placed the American Indian in a very special position in regard to education as compared to other people for whom the state and local communities assumed full educational responsibility. The federal government continues to be obligated by treaty and custom to provide for the educational services and facilities of a large number of American Indians still living on or near Indian-owned and restricted trust lands (Edwards, 1973, pp. 2-10).

Indian education began soon after Europeans landed in America. Education in the colonial period (1600-1700's) offered curriculi to Indian youth that

was the same as offered to non-Indian youth, with a major emphasis upon the area of academic study. Later, in the 1800's and 1900's there was a notion that Indians were not "good with their heads but, rather, with their hands." More of the educational emphasis therefore shifted toward vocational education. The early Christian and federal schools met with little success often because of the increased hostilities over land and treaty rights. Also, Indians had little commitment to "white ways" and resisted giving up their religious practices and cultural lifestyles.

Schools were generally poorly staff and maintained. Teachers were difficult to recruit for the outlying reservation areas. Teachers were poorly trained and the salaries were often too low to attract competent personnel. Attendance of Indian children was generally low even though children were removed, sometimes by force, to federal schools. Boarding schools were often overcrowded, militarily regimented and deficient in health and food services. The main objective of the off-reservation boarding school was to assimilate Indian children into white culture by teaching them in a closed environment, not allowing them to practice any of their cultural activities, or not allowing them to speak their tribal languages.

Today continued emphasis is being placed on American Indian education. Indian young people are being encouraged to complete high school and college programs. Educated Indian people are returning to reservations or are seeking employment in urban settings where they may work with Indian people--this, however, is only a beginning. Sustained and heightened efforts must be maintained over a long period of time to have any beneficial effect upon Indians generally.

Relocation Policy

The "relocation" polices were instigated by the Bureau of Indian Affairs to recruit American Indians for off-reservation living. American Indians were often sent to large cities where they could receive training in skilled areas. This program began in 1952. Statistics regarding this program are very difficult to evaluate. Some estimate that approximately 50 percent of the American Indians returned home to reservations because of an inability to adjust to the urban environment. Some criticized this program indicating that it provided very little support systems. The program allowed Indian families only sufficient money to rent homes in ghetto or skid row areas where drinking problems were often reinforced and compounded. This program is continuing on a limited basis under the heading of Employment Assistance.

Termination Policies

After World War II support was developing in Washington for the termination of the federal government's special relationship with Indians. This support culminated in 1953 with the passage of a congressional resolution which declared termination to be the official federal policy. In the next five years, the trust status of a number of tribes was ended, including that of the Menominees in Wisconsin, the Klamaths in Oregon and several tribes in Oklahoma, Utah and California.

Termination meant that all federal programs were eliminated from those reservations. Historically, this is characterized as one of the most damaging policies directed toward the American Indian. The Public Health Service and other Bureau of Indian Affairs services were eliminated. American Indians in those tribes were directed to "make it on their own" and function as other citizens of this country. The tribes who were terminated failed miserably in their new independent status. They did not have the background experiences or the knowledge and understanding necessary to function at a level wherein they could support themselves and maintain their financial enterprises. Mortality rates increased. Health problems were reported at dangerous levels. Many of these tribes are continuing today to rebuild from the results of this Termination Act.

By the early 1960's, the policy of termination had again been discredited by protest from both the Indians, who preferred to remain separate political entities, and others, who argued that Indians were not ready for complete independence. In the last decade the pendulum has shifted, and Indian reservations are now supported and being developed, under the control of Indians themselves (Fodor, 1975, pp. 41-45).

Other Factors Which Have Influenced the Assimilation Policies

Our cash economy and the manufactured goods lifestyle have caused changes in the Indian way of life. Government policies, our educational system and the Christian movement havealso affected American Indians. The need for farmlands, mines and infiltration of the Indian fur trade produced damaging results. The use of American Indians in the two world wars--World War I and particularly World War II brought the Indian off the reservation and into armed services where he was assimilated into a different lifestyle and came to appreciate many aspects of the Anglo lifestyle.

As a result of many of the above policies, militant movements have developed throughout the country. The most organized of which is the American Indian Movement (AIM). Among AIM's involvements include the deliberations over American Indian fishing rights in the State of Washington and the takeover of the Alcatraz facility wherein American Indians declared that subject to a Congressional act any land uninhabited in this country could be utilized by the American Indian. The recent incident at the Bureau of Indian Affairs offices in Washington, D. C. and encampment at Wounded Knee are also incidents participated in by the AIM movement. One of the main goals of the AIM movement is to attack and correct current injustices directed toward American Indians.

Policy 5 - Self-Determination

Ever since the Indians were placed on reservations more than 100 years ago, officials have been attempting to solve the "Indian Problem." The confining of a group of people to a limited area made the "Problem" seem deceptively clear. Through various eras, politicians have seized on a succession of "obvious" single word solutions as stated in the main body of this paper: assimilation, land allotment, termination, education, relocation, and more recently, self-determination. But no policy or program has succeeded in rectifying the initial

mistake of uprooting Indians from their lands and forcing them to live on the most barren, resourceless and unproductive lands that no settlers wanted.

The Indian Preference Ruling recently handed down through our judicial system is providing directives to the federal government to allow Indians to fulfill employment responsibilities and make decisions for their individual, tribal and ethnic lifestyles.

There are still no absolute answers to the "Indian Problem." Indians themselves are often bitterly divided as to what their status should be, given the inevitable conflicts between the traditional lives on reservations and the prevailing social and economic values of American society. Several facts stand out, however. (1) The problems of the American Indian are more acute on reservations than in urban areas. The Indians who elect to remain on tribal lands face the most severe economic, educational, health and social problems. (2) In terms of reservation conditions which can be improved through heavy government expenditures, substantial progress has been made. Continued heavy funding may quiet the Indian and non-Indian critics by raising the standards of living on the reservations but money will not solve the more difficult remaining problems. These sensitive issues have to do with the fundamental cultural differences and the basic status of Indians on the reservations.

Economic independence of the Indian must be a prerequisite to true Indian self-determination, and such independence is difficult to envision. This is not only a problem of lack of resources--human and natural--but one of insufficient technical assistance. Indians, whose values were not attuned to competetive capitalistic economics, were ill prepared to pursue aggressively success in agriculture, business, or industry. This was demonstrated quite vividly in the issuance of the Land Allotment Act and Termination Act where governmental support was eliminated allowing the Indian to wallow in defeat and poverty. A century of dependence on federal government has increased rather than alleviated this problem. To a great degree, Indians remain culturally unprepared to be economically independent.

Whatever steps are taken to lessen the Indians' financial problems must take into consideration the conflict between the rhetoric of self-determination and the inevitable reality of federal control of the "purse strings." The dispute between the militants who want total independence and the older conservative tribal leaders who fear "termination" present a basic conflict that cannot be resolved to everyone's satisfaction. The militants see the federal government as the "all powerful oppressor" holding to a total financial and bureaucratic control over Indian lives. The tribal leader sees the government as a provider of services and the watchdog of Indian sovereignty over their lands and governments. To some, reservations themselves appear to be the greatest obstacles standing in the way of Indian independence. To others, Indian culture means inferiority and that the Indian should give up these cultural enclaves and join the mainstream of white society where he will receive the benefits and rewards of that system. Yet, to others, reservations are archives of remaining independence and the link to Indian tribal tradition, language, and tribal identity (Levitan, 1975, pp. 75-81).

Administrations from Kennedy to Ford have enunciated policies aimed at developing Indian human and natural resources on reservations while allowing Indians to control and administer federal assistance programs. Under the heading of self-determination, Indians have been encouraged to develop tribal resources and government free from the threat of termination of their special federal status. Since this goal coincided with the Nixon and Ford administration policies of decentralizing federal authority, self-determination has achieved new momentum since 1968, with a growing proportion of financial and operational responsibilities for Indian affairs being turned over to the tribes (Levitan, 1975, pp. 65-70).

Generally, the federal government spends over a billion and a half dollars a year on programs directed towards Indians. Recently, President Ford declared a mandate that Indians should receive heavier government financial support in order to sustain and promote Indian self-determination. However, Indian earmarked funds have been cut by 50 million for the new fiscal year 1975-76.

The concentration of federal assistance means that the economics and social structure of reservations are heavily dominated by the federal presence. "The school systems, health systems, public works and public services are provided by federal dollars. Nearly half of all jobs held by Indians living within the reservation boundaries are government jobs. Three-fifths of all personal income of reservation Indians originate from the federal coffers" (Levitan, 1975, p. 70). This dollar dominance obviously complicates the efforts to allow Indian self-determination and control over their own lives. Moreover, it indicates that it is impossible to analyze the problems or conditions of reservation Indians independently of the federal programs designated to alleviate these problems. For Indiands, far more than for any other group, socio-economic status is a federal responsibility and the success or failure of federal programs determines the quality of Indian lives.

Some "Indian experts" believe that something must be lost no matter how Indians approach self-determination. The optimists indicate that it is possible for the American Indian to achieve self-determination and still keep his lifestyle if he so chooses (Levitan, 1975).

As indicated above, Native Americans are asking for the right to be "Indian" in a society which often does not tolerate or encourage differentness. In order to accomplish this goal, many of the stereotypes and misconceptions which continue to exist regarding Native Americans will need to be recognized and dealt with. Recognition must also be given to the uniqueness of the individual Indian tribes and the valuable contributions made available to the world through efforts of the Native Americans.

Many detrimental consequences have been felt by Native Americans as a result of their relationships with Anglos in the settlement of the United States of America. The disruption of Native American culture, their removal to reservations, the attempts at forced assimilation, and the broken treaties and unfulfilled promises have contributed greatly to the Native American's distrust of Anglos and subsequent poor relationships.

Most of the legislation pertaining to Native Americans has been designed to accomplish the Anglo desire for assimilation. The Native American response thereto has been discouraging, to say the least, from the Anglo point of view. Greater understanding and acceptance of Native Americans led to more positive legislation during the 60's and 70's, with emphasis upon Native American self-determination.

Native Americans are asking for the opportunity to identify and deal responsively with their general and specific problems, particularly in the areas of medical and health programs, education, economics and political needs, re-emphasis of their cultural heritage and "Indianness", etc.

At this time, many believe that the future of the Native American is positive, bright and taking shape under self-direction. Furthermore, it can continue its development as American Indians are allowed the freedom and responsibility to plan and direct their own tribal and general Native American affairs.

As Josephy (1968)) so aptly stated: "In a rapidly diminishing world, the future of the Indians on both continents is one of accelerating acculturation. But complete and final assimilation is still so remote a prospect as to make certain the Indians' own pronouncement: We are here, and we will be here for many generations yet to come" (p. 364).

PART C - IMPLICATIONS FOR SOCIAL WORK PRACTICE

Native Americans are becoming more and more mobile. Education and employment opportunities are being made available to Indians in both urban and rural areas. Because of this, social service agencies are finding more opportunities to serve American Indians. In order to be more effective in our work with Native Americans, social workers should strive for greater understanding of American Indian historical background, cultural values and current day situations.

Enhancing Therapeutic Relationships

American Indians are becoming more assertive in demanding equal rights and opportunities. This assertiveness is not often expressed in ways which are understandable to non-Indian social workers. The American Indian client requires acceptance both as a person; and as an Indian person. Unfortunately, American Indians often feel that the dominant Anglo society perceives cultural "difference" as "inferiority". If such an attitude is reflected in the social work therapeutic relationship, the American Indian client will reject the professional efforts of the social worker. Acquiring an understanding of the Indian client as an individual, the client's perception of self and culture; and the purpose for which the client is seeking professional help may require a long term investment on the part of the therapist. This extended time investment is essential if the social worker is to be of assistance to the client.

Social Welfare Policies

The historical treatment of Native Americans coupled with both federal and social welfare policies enacted on behalf of Indians have met with resistance and disappointment from Native Americans. Such policies have often worked to the detriment of American Indians. Because of these past experiences it is difficult for Native American people to trust the non-Indian social workers and the agencies they represent. The new policies of "self-determination" presently adopted by government agencies also raise questions among American Indian people. To what extent have Native Americans been prepared for assuming "self-determination" responsibilities? Will "self-determination" be another "token" policy with little benefit for Native Americans? One of the roles of a professional social worker is that of interpreting and clarifying these policies; suggesting viable alternatives; helping identify leadership and potential leadership among American Indian people; seeing that programs and policies are enacted "at the pace of the client", and supporting American Indians who assume leadership roles on policy making boards and committees. Such procedures may be time consuming, but will result in more effective policy decisions which take into consideration the needs, interests and abilities of the Native American people.

Human Behavior in the Social Environment

Today a number of stereotypes persist regarding American Indians, many of which are incorrect and short-sighted, to say the least. Some examples of these stereotypes include: Indians are oil rich; lazy drunken; unproductive; good with their hands, but not with their head; and on the government dole. In the media we often see the American Indian pictured as a stoic, dour, long-suffering, war-bonneted, proud, war-like, sly ward of the government, with a

language full of "hows," "ughs," and "ums." In order to combat these stereotypes, our social work curriculi must include more accurate descriptions of Indians, their history, current lifestyles, special problems, needs and strengths.

Additional information should be made available in regard to the generic values of Native Americans, as well as their specific tribal differences. For example, the values of Native Americans are interwoven throughout their culture, lifestyle, religion, and daily living activities. One way in which the tribal values are reinforced is through the use of ceremonies. These ceremonies are held for specific purposes related to the reinforcement of the values of the culture. For example, the Navajos hold ceremonies when their babies first laugh. These are to be accomplished quickly before the baby becomes uncomfortable or cries. Through this ceremony they hope to insure a happy, contented life for the child. A secondary value of such a ceremony is that kinship ties are reinforced, and the values are reinforced for all members of the clan who participate with the individual family.

Another Native American value is evidenced by the fact that Native Americans continue to maintain a feeling of reverence for their family, tribe and homeland. For those Indians who have been reared on reservations it is difficult to leave and maintain a permanent residence away from "home." Family traditions are important to daily living satisfactions. Annual "dances" or "pow-wows" are specific events for the gathering of the tribe. Family activities such as the fishing activities in Alaska are opportunities for family members to reminisce and renew their family ties while participating in a necessary family and tribal custom. For this reason it is often difficult for Indians to live and work away from their reservation or homeland for long periods of time.

Traditional Indian families maintain high cultural expectations of family members. While it is true that most Native Americans value individuality, yet they continue to adhere to and reinforce the religious and ceremonial observances of their tribe. For such occasions it is important that family members return home to participate with the family. Funerals, "curing rites," and tribal celebrations are very important occurrences and merit the attendance of all who can possibly participate.

Communication Problems in Working with American Indians

Many American Indians are bilingual. Many older Indians do not possess English speaking skills. Among those who are bilingual are many who lack confidence in their ability to express themselves adequately in the English language. It is important, therefore, that a social worker speak slowly and distinctly. The use of a professional vocabulary will detract from the therapeutic relationship.

Another communication problem area may be depicted by the fact that some American Indian young people have been told by their parents and grandparents not to talk to, look at, or associate with non-Indians. Some Athapaskan Indians in Alaskan villages refer to white people as "spirits who have come to destroy them." Even though many Indians intellectually see that non-Indians

have been helpful, they still maintain fears and hostilities and the desire to avoid interaction with Anglos. One Alaskan Native with whom the author is acquainted, indicated that he was 13 years of age when he first met a white man. During his early years he had worked, hunted, fished and trapped with his father in the "bush" country. He had heard many frightening stories about white people. When his father took him to Fort Yukon and he met his first white person, he was so frightened that he literally fell to the ground. He could neither walk nor talk because of the tremendous fear that had been transmitted to him from stories he had heard about white people. It is difficult indeed to forget or negate stories or experiences which have been shared with you by significant people in your life. It is important to discuss such concerns with Indian clients and to recognize the difficult circumstances under which they sometimes come for social work services.

Many American Indians have been taught to relate to new situations in a passive way. The passive aggressive client often forces an interviewer to ask questions where responses can be given in a "yes" or "no" monosyllibic answer. Eager interviewers often ask too many questions at once, or ask Native Americans to respond to two different things at the same time. A bilingual client has a difficult time responding to questions which are asked in the negative such as "You don't feel comfortable in a new situation, do you?" Clients will often respond to such questions with a "yes" when they really mean "no." Social workers can be more effective with passive aggressive clients if silence is not a "fearsome" element of the interview, and if the pace of the interview can be such that it motivates the client to respond more as the interview progresses.

Relationships with passive aggressive clients take more time. With American Indians, it is not uncommon to over-estimate the relationship in the beginning stages of our work, and to underestimate the relationship in the termination phase of our work. Being able to check out "where the client is" will be an important part of the therapeutic process.

Because of a bilingual client's limited vocabulary, social workers often misinterpret their communications. It is not uncommon for young American Indians to ask how long they "have to come" to see a social worker, when what they are really asking is "will this experience be long enough and important enough for me to risk getting involved?" Clarifying the purposes for our intervention and understanding the level of commitments of our clients will assist social workers in more accurately interpreting the level of the relationship.

It is also helpful for the social worker to assume a large part of the responsibility for the communication process. The social worker may say, "Sometimes I don't express myself clearly. Did you understand what I said? Do I sometimes use words you don't understand? Will you tell me when I do?" If these messages are sincere, Indian people will more than likely respond in ways which will facilitate the communication process.

Another important consideration in the area of communication concerns the way in which Indian people perceive their individual responsibility. Native Americans have often been taught that they are to resolve individual problems on their own. This attitude could be a tangible limiting factor in the establishment of a therapeutic relationship.

At times Indian people see themselves as unique individuals who only have the right to express personal opinions. It is therefore difficult for them to individually comment upon such questions as "How do Indians (as a group) feel about 'some significant event' affecting Indian people?"

On the other hand, Indians will often respond generally to collective views about their culture. They will tell you, for example, that traditional Indians feel a real reverence toward the land. However, the sharing of such values and beliefs will depend to a large degree upon the relationship and the feelings of trust one is able to establish within the therapeutic relationship.

The recruitment of Indian staff and professional people who can help interpret some of the values, problems and goals of our Indian clients would be an asset to our social service agencies. American Indian consultants can also be helpful.

American Indian Identity

The entire area of identity is a complicated one. An American Indian maintains identity as an individual, a member of a family, a member of a tribe, (perhaps as a member of a clan) and as an American Indian. There are many elements of this identity which are also complicated by such factors as traditional or reservation Indians compared to more acculturated or urban Indians. Identity questions are often asked such as, "Where do I fit in" Which models do I emulate? How do I see and feel about myself as an individual, a member of a tribe, and an American Indian?" These are often difficult questions particularly for the Indian adolescent or young adult. Concentrated time and effort are required to help Indians sort through the many ramifications of their feelings of self-acceptance, pride and identity.

Social Work Practice

As mentioned earlier, it is not unusual to overestimate the strength of beginning relationships when working with American Indian people. One social group worker arbitrarily changed the group activity for the day because of unfavorable weather conditions. When he informed the group members of the reasons for the change, all of the group members left, indicating that they did not believe what he was telling them. They had no problems with participating in an outdoor activity in inclement weather. It required several individual visits from this group worker to re-establish the group.

At termination, underestimating the relationship can lead to physical illness problems, refusals to come, and hostility directed toward the social worker. Termination of work with American Indian people requires a long term commitment and investment.

When utilizing casework with American Indians the relationship building aspect assumes heightened importance. Basic understanding of Indian culture is necessary. Casework goals often include working with more of the "tangible" aspects of the Indian client's problem. Assertive casework is emphasized because American Indians rarely ask for help. Continued reaching out is important when appointments are missed or when the professional service rendered does not meet the expectation of the Indian client.

In conducting groups with American Indians an activity focus can be utilized successfully, particularly with young people and the aged. Activity groups often require special considerations. Some tribes believe that if plans are made for a particular event, it will not take place. It is, therefore, not uncommon for groups to be hesitant about planning a special event even though they would like to participate in the activity. They fear that such planning may result in the activity's not being accomplished.

Family therapy sessions with many Indian families may involve participation from extended family members, members of the clan, and others. The family sessions are often very informal in nature and may require longer periods of time to achieve the desired goals. The work accomplished, however, will be with the knowledge and support of a larger number of significant people.

Community organization processes may require long-term investments as well. Families, clans and representatives from tribes will seek involvement in decisions which will affect them as a unit. Concensus for community programs and activities is still often sought by many American Indians. The time involved to achieve such concensus is not an important issue with Native Americans. With the establishment of a boys' home on one Southwest Indian Reservation, several months were involved in working with many factions of the Indian community. When that home was initiated, it was accomplished with the support, interest, and sanction of that community. It continues to operate successfully and thus serves a most important and viable function.

Alcoholism and American Indians

Alcoholism is the number one major health, racial and mental health problem affecting American Indians. The major barrier to providing service for the alcoholic Indian is the non-Indian's reluctance to treat him. The caseworker is often frustrated in attempts to work with the Indian alcoholic. Caseworkers lack basic knowledge and training with respect to Indian culture and lifestyles. Another complication is the attitude that the Indian alcoholic is beyond help due to the chronic nature of the drinking, and the belief that Indians have an innate physical and chemical difference in their bodies. These misconceptions make it difficult for some caseworkers to deal with the alcoholic client in a knowledgable and effective manner.

Most Indian alcoholics do not respond to the usual treatment methods. Workers become discouraged. After investing much time and effort, they find that the Indian continues to drink despite promises to remain sober. Often the worker interprets this as rejection, lack of gratitude or lack of self-control on the part of the alcoholic. The overly sensitive Indian sees the worker's awkwardness as rejection with judgmental overtones. The therapeutic relationship never becomes established; instead, the alcoholic continues to deny and evade the realities and responsibilities of his drinking problem.

The basic problem in this situation is that the worker does not understand the client's illness nor the nature of the Indian alcoholic with regard to his cultural background. Indian alcoholic patterns are usually those of dependency and immaturity. In studying case histories, it is found that a

predominant number of Indian alcoholics have never experienced security, self-confidence, self-respect, self-power, feelings of adequacy, or meaning in their lives. They have difficulty forming satisfying relationships with people. It is also found that Indians have been rejected because of institutional racism at an early age. This is particularly prominent in educational systems, employment services, social service agencies, and the military service.

Indians resent their dependency upon federal and state agencies which has demoralized their families and communities. Past history and policies directed to the Indian have encouraged attitudes and feelings of inadequacy which often lead to self-defeating behavior patterns.

The Indian views the taking away of alcoholic beverages or the maintainance of sobriety as an elimination of an euphoric means of escape. Drinking is one way in which the Indian hopes to gain temporary relief from his economic, social and personal problems.

Treatment methods should be task centered. Social workers should continue to reach out to Indian clients with understanding and sensitivity of the problems mentioned above. Specific tangible goals which the Indian client can realistically achieve should be sought.

In the past five years approximately 60 Indian alcoholism counseling and treatment centers have been opened in reservation and urban areas. The most successful centers are those which utilize the recovery house format. Treatment houses provide clients with opportunities to participate in Indian pow-wows, art, recreation and religious activities. Counseling is largely provided by Indian counselors who help clients evaluate and work on alcoholism and related family, community and tribal problems.

Working with Indian Youth Today

Among the questions American Indian youth are asking themselves today are, "Who am I," "Where am I going," "Is it good to be Indian," "Will I be able to be an Indian and be self-sufficient and self-reliant?"

Indian youth have often experienced racism because of their skin color and their culture. This is especially true of those living near reservations. Being able to discuss these feelings is especially important to them.

Poverty, drugs, reservation and/or urban living, boarding schools, foster homes, and juvenile detention facilities all play a part in the self-image of Indian youth today. Alcoholism and its related problems also affect Indian youth today. When alcoholism is a problem, unique counseling techniques with American Indian youth similar to those identified earlier can be utilized. Also, it is important for Indian young people to know what alternatives are available to them in terms of counseling, living arrangements, education, employment and future goals.

The provision of positive models is important to Indian young people. Who are the models that American Indian youth look to today? Arethey fathers, brothers,uncles, sisters, aunts, or other young people. Who are models for

American Indian youth in urban settings? What are future goal orientations of American Indian youth?

The experiences Indian youth have in their families also play an important part in their identity. Many parents provide purposeful tasks for their children which help instill within them cultural identification. Many families emphasize and recognize positively the pride of Indian identity. All of these factors must be considered in helping young people deal with their feelings of identity.

Aged American Indians

Very little is known about the collective problems, needs and resources of American Indian aged today. Some beginning programs have proved very successful in reservation and urban areas, especially when they capitalize on provision of meaningful activities for American Indian aged. Some of the obstacles to meeting the needs of American Indian aged are lack of transportation, lack of physical facilities, and insufficient funding. A great deal of attention needs to be directed toward provision of services to Native American aged.

Research

Very little research exists relating to Native Americans. Some suggested topics for future research include: What are Generic American Indian Values; Indian Families and Their Cultural Roles; What are Effective Models to be Utilized in Social Work Practice with Native Americans; What are the Needs and Interests of American Indian Aged; What are the Strengths of American Indian People; What are Educational Models which can be Utilized in Enhancing Education Across the Continuum for American Indian Students; How Does One Evaluate Self-Concept--Individual, Tribal, and Indian; What are the Effects of Modeling Upon American Indian Youth; Decision Making; Implementing a Model for Self-Determination; and What are the Causes of Alcoholism and What are the Most Effective Programs to Combat this Problem.

Recommendations

A number of recommendations have been made to increase the effectiveness of social work intervention. Included in these are the following:

Schools of social work should provide academic and practice opportunities for students to work with Native Americans.

Schools of social work should emphasize recruitment, retention, and training of Native Americans for social work at all levels.

Research should be conducted in order to alleviate stereotypes of American Indians.

Research could also help identify strengths, current situations affecting American Indians and the complexities of the "Indian problems."

Research of an experimental nature could help develop social work models for intervention. Does social work intervention make a difference, and if so, in what ways and to what extent?

Employment of American Indian social workers with M.S.W. degrees in all levels of social work could provide models for other American Indian youth, promotion of self-determination, and more effective programming and services.

Throughout our work with American Indians, let us emphasize choice. In order to do so, we must work with Native American clientele in cooperative efforts and creatively provide for innovations together.

APPENDIX A

LEGISLATION, POLICIES AND THEIR EFFECT ON NATIVE AMERICANS

Among the most significant legislation affecting Native Americans is the following:

1783 -- Congress issued a proclamation which warned non-Indians against squatting upon Indian land. (This proclamation was largely ignored.)

1785 -- A clause in a treaty permitted the Cherokees to send a representative to the Congress. (This was never, in fact, accomplished.)

1789 -- Article One, Section 8 of the Constitution gave Congress the power to regulate commerce with the Indian tribes and indicated that the federal government had power to make treaties with Indian tribes. (Individual states and non-Indians largely acted according to their own desires.)

1789 -- The Secretary of the War Department was given responsibility relative to Indian Affairs. (Little attention was given to the "needs" of the Native American through this department.)

1790 -- Congress licensed traders to deal with Indains and regulate the sale of firearms and liquor. (This regulation was largely handled to the detriment of the Native Americans.)

1824 -- The Bureau of Indian Affairs was established. (There are many and varied opinions regarding the efficacy of this decision.)

1830 -- President Andrew Jackson signed the Indian Removal Act which provided for the forced emigration of all Indians to territory west of the Mississippi River in what is now known as Oklahoma. The Indians were to receive aid in their removal and initial adjustments to their new homes. (Such emigration, however, was accomplished poorly, unfairly, and with many injustices. The Native Americans lost many beautiful homes, land which represented many cultural and religious ties, their security and self-esteem. The new land to which they were moved was inferior to their homelands. Promised compensation did not become a reality.)

1832 -- A commissioner of Indian Affairs was appointed with an initial staff of three.

1834 -- Congress enacted two laws. One, the Indian Trade and Intercourse Act which defined Indian country and strengthened the government's role in working with Indians. Two, the Indian Reorganization Act, which revised the administration of Indian affairs and allowed for payments and reinbursements of land to be made to Chiefs of Tribes instead of individuals. (This strengthened tribal roles, but resulted in some inequitable division of the monies awarded.)

1849 -- The Department of Interior was formed with the Bureau of Indian Affairs included in this Department. With each Indian uprising, the Army was again brought into activity.

1854 -- Twelve treaties were established by the federal government which resulted in the loss of 18 million acres of Native American land. Indians were left with less than 1,500,000 acres of their previous land allotments.

1863 -- The Homestead Act was passed which permitted Anglo occupation of many of the Midwestern areas inhabited by Plains Indians. (This resulted in a great number of Indian uprisings in defense of their desire to continue their cultural pattern of mobility.)

1887 -- The Dawes General Allotment Act was passed, which gave each Native American his own private lot of land and encouraged the farming thereof. Each Native American family was awarded 160 acres, and each single adult male, 80 acres. This acreage was to be held in trust for 25 years. At the end of that time, the Indians could sell or lease their land as they chose. After alloting the land, whatever acreage was left over was declared surplus and offered for sale to whites. At the time of this legislation, there were 188 million acres of land in Indian control. In 1932, Indians possessed 47 million acreas, which meant a total of 141 million acres had passed to Anglos. Much of the Indian-owned land was deemed too poor to farm. The better acreage was often leased or sold to Anglos at bargain prices. The purpose of this Allotment Act was to 'speed up' the process of assimilation. It was felt that land ownership would acculturate the Native American. The Native American also felt that its purpose was to provide additional land for the Anglos, as was demonstrated by the sale of surplus land to whites in initial stages of the Allotment Act, and in the subsequent loss of land by the sale thereof to Anglos by Native Americans. Many Native Americans did not understand the meaning of ownership of land. They often sold their land for ridiculously low prices, and were left penniless, and without recourse.)

1924 -- The Snyder Act conferred citizenship on all Indians. (In 1940, seven states still barred Indians from voting. It was not until 1948 that all states allowed Indians the right to vote.)

1934 -- The Wheeler-Howard or Indian Reorganization Act was passed following a thorough investigation by Lewis Meriam of Indian conditions throughout the country. Because of the deplorable findings, the following recommendations were implemented:

1. The allotment policy was terminated.
2. Tribal self-government was encouraged.
3. Financial credit was extended to Tribes to improve their economic conditions.
4. Provisions for improved educational and medical facilities were instituted.
5. Restoration was made of the Indian's right to freedom of religion.
6. A return of emphasis upon the right of American Indains to their cultural heritage and beliefs was encouraged.

W. W. II -- 25,000 American Indians served in the Armed Forces. The contributions they made, together with their ability to function in the Anglo society, led many of them to seek more involvement with the dominant culture and to encourage the same for their children.

1946 -- The Indian Claims Commission was formed to hear claims of American Indians for injustices or wrongs committed against them. By 1970 the Indian Claiims Commission had heard 158 cases. Payments had been made in the amount of $341 million. There were 160 claims that had been refused, and 290 were still pending. One of the interesting commentaries about this Commission was that initially the funds awarded therefrom were designated to be used in preparation for termination of all federal services to Native Americans. It would appear at this time that greater emphasis upon such claims has increased positive Indian identity and opportunities for more viable tribal activities.

1950's--Assimilation was the goal of much of the legislation passed in the 1950's.

1953 -- Two legislative actions were passed. One granted states jurisdiction over criminal and civil matters on reservations without approval of tribes. In the second, the federal government voiced its intent to terminate federal relations with tribes as quickly as possible. In an attempt to accomplish these goals, a number of tribes were terminated from federal relationships. These included the Klamaths of Oregon, the Menominees of Wisconsin, four bands of Paiutes, and some Utes of Utah, various western and Oregon tribes, the Alabamas, and the Coushattas. Their termination produced severe economic, cultural, and identity consequences. A "relocation" program was established in the 50's in which American Indians were encouraged to move to larger cities and receive on-the-job training in "trades." Many Native Americans, especially those with some previous experience in Anglo culture, were able to make adjustments to urban living with little difficulty. Others found loneliness, isolation, dissatisfaction with living conditions, and inability to adjust culturally to be greater than they could handle. Many of them lost their initial jobs, were relegated to inferior housing, and had little opportunity for identification with others from their culture.

1955 -- In 1955 the U. S. Public Health assumed responsibility for health services to the American Indians and upgraded services in this area.

1960's--The 1960's were more positive for American Indians. New programs of education were encouraged. (This may have been a result of the recommended transfer of the B.I.A. to the Department of H.E.W.) Vocational training, housing and economic development were encouraged. The Office of Economic Opportunity was established, and Indians were allowed opportunities for self-direction and initiation of self-help programs. The Area Redevelopment Act provided loans, grants, and technical assistance to depressed and underdeveloped areas including reservations.

1970's--Increased funding was allocated from federal budget sources. There have been increases in the appointments of Native Americans to high-level administrative positions in federal government.

Major land restorations have occurred for some Indian groups including Taos Pueblos, Yakimas, Alaskan Natives, Tonto Apaches and Menominee country in Wisconsin was restored to federal trust status.

The Office of Indian Rights was created in the Justice Department in April 1972. H.E.W. created an Indian Desk in the Office of Native American Programs. The Labor Department created a new office of Indian Manpower Programs. The Department of Housing and Urban Development created special Indian programs.

The Smithsonian Institute inaugurated its "Indian Awareness Program."

Special problems and needs requiring attention currently are programs for urban Indians, programs to replace the O.E.O. operations, and additional opportunities for Indian self-determination and responsibility.

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SELF CONCEPT AMONG NATIVE AMERICANS - Geri Daines

1. SELF IMAGE
   - Positive
   - Negative

2. DEVELOPMENT OF SELF IMAGE

3. IS IT IMPORTANT?

4. WHAT IS AN INDIAN?
   - Degree of blood Bill 1/4
   - Tribal
   - Enrolled
   - Non-enrolled
   - Terminated
   - Traditional
   - Modern
   - AIM
   - Urban
   - Reservation

5. Values
   - Indian vs non Indian

6. STEREOTYPES/MISCONCEPTIONS
   - Positive and Negatives

7. WHAT DOES IT MEAN TO BE INDIAN?

   A.
   - Self
   - Family
   - Clan
   - Tribe

   B.
   - Importance
   - Dress
   - Hair
   - Jewelry
   - Pow Wows

   Bryde-skin color

8. Models
   - levels/responsibilities

9. WHAT TO DO AS SOCIAL WORKERS
   - Applications
   - Assumptions

Appendix B

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SOME ASPECTS OF INDIAN CULTURE AND LIFESTYLE

to

Help Teachers Understand and Communicate with the

Native American Child in the Classroom

Prepared by

GWEN MOJADO

Appendix B

INTRODUCTION

The following material is being presented to acquaint elementary teachers with some aspects of Native American culture, lifestyle and values. It is being offered to enable teachers of elementary-age Indian children to better understand the heritage, skills, and contributions of Native Americans to life in the United States. Hopefully, this information will not only increase the teachers' cultural awareness, but it will also help them better understand the Indian child in their classroom. We wish to encourage elementary teachers to work actively with both Indian and non-Indian children to promote such understanding in the classroom setting. Our purpose, too, is to encourage teachers to begin to incorporate available Indian literature into the subject material being taught so that Indian students can begin to feel a sense of pride in their heritage and in their own identity as Native American Indians. It is our sincere hope that through exposure to Indian culture, customs, and values, the communication skills of teachers will be enhanced when working with Indian students and their parents.

THE AMERICAN INDIAN AND THE EDUCATIONAL SYSTEM

INDIAN FAMILY UNIT

The Indian family unit is unique in that it not only takes in the immediate family, but extended family members as well (grandparents, aunts, uncles, cousins, and other relatives.) This large kinship unit furnishes the Indian child with an array of "significant" others in his immediate family circle. It also imposes strong moral and social responsibilities upon the Indian child. He is expected to fulfill certain "obligations" toward these relatives. Thus, the Indian person is expected to attend funerals and other important functions as a matter of common courtesy and respect. These expectations are very real, and the social pressure is such that failure to carry out these obligations would create a deep sense of guilt in having neglected one's duty. Friends, relatives, and family members would begin to question whether or not he really cared, and they would begin to wonder about one's loyalty. Educators not atuned to these cultural values and expectations do not understand the Indian child's sudden absence from the classroom.

Extended family members play a very important role within the family unit. They often take on the responsibility of raising the small children when the parents are unable to do so. There is much love, shared aspirations and hope, as well as strong family ties and moral support interwoven into the tapestry of such familial relationships. These feelings are extremely close, and they are binding. Relatives are in and out of the home as a matter of course--usually staying as long as they wish and departing at their own leisure. There is much visiting back and forth from one reservation to another among friends and relatives. Visitors and guests are not expected to undertake household duties. They are treated with courtesy and respect. The Indian family does not

expect to receive money for extending this kind of hospitality. Indian visitors, however, often leave behind a valuable gift as a token of their appreciation. To receive a gift from an Indian is to know that he or she holds you in high esteem. It is the Indian way of showing appreciation and respect. If a visitor is at the Indian home at mealtime, it is taken for granted that he will stay for dinner. These customs contrast sharply with those of the dominant society. With the Anglo, extended visits by friends and relatives are usually arranged by invitation. It is also customary to plan get-togethers and dinners in the same manner. The Indian will travel long distances to be with family relatives or friends. He does not consider the cost. For him, home ties and friendship are top priority. The Indian knows that he will be able to make it back home one way or another for everyone helps defray such costs. With the anglo, many factors must be considered before undertaking a journey--the time, the distance, the financial situation, and whether or not it would be better to wait for a more opportune time. For the Indian, these things tend to happen spontaneously--the time is NOW!!

SOME GENERAL INDIAN VALUES AND CONCEPTS

1. INDIVIDUALITY

Another value of Indian people deals with the concept of "individuality." They respect the right of another person to make his own decision concerning his life and affairs. In line with this concept, Indian children are extended a great deal of independence and freedom at an early age. They look after themselves, play in and about the neighborhood freely, and may elect to stay overnight with relatives. This is taken for granted, and they know they are welcome. If an Indian student decides to stay home from school, that, too, is his decision. No one in the family get uptight about it. They know he will go the next day. Education isn't the number one priority in the home. There are plenty of other needs demanding immediate attention.

2. CHILD-REARING PRACTICES

This relaxed outlook is also evident in child-rearing practices. Physical abuse is not often used. Most Indian parents rely upon a sharp tone of voice or a look to accomplish desired results. If Indian parents seem to be more permissive with their children, it is because they value his individuality and his right to choose for himself what he wishes to do. The Indian child is very comfortable in his extended family unit in which he is allowed the freedom to make choices for himself. These values, however, are in sharp contrast to those of the public school system in which the expectation is conformity. Authority is exercised, and discipline is enforced by the principal--sometimes with a paddle. If the Indian child is confused, it is because he is getting conflicting messages. At home it is okay to be himself, to make his own decisions, and to be creative and

exercise his own judgment. At school, however, the teacher and principal are seen as authority figures--one must conform, and the school's atmosphere is confining. As a result of these conflicts, an internal struggle develops and the Indian child may become defensive or aggressive. This comes through to the teacher as an "I don't care" attitude when it is actually a defense mechanism arising out of not knowing how to cope with the situation. The Indian child needs the teacher's understanding. He will respond amazingly well when shown courtesy and respect. There is no need to lower the expectation of the school, but there is a great need to extend interest in the Indian child as an individual person. Some suggestions to help the teacher in communicating with the Indian child and his parents are offered in the latter part of this paper.

3. ENVIRONMENTAL CONCERN

Another value of the Indian culture falls into the realm of environmental concern. Indian people place a high value on mother earth and nature. Land is owned in common, and it is not fenced off in individual ownership. The practice is for the Tribe to grant "assignments" on parcels of land for an individual to build his home and use. This land, however, reverts back into tribal use upon that person's death (unless a member of the family wishes to take over the assignment.) The land, water, and animals--all things of nature--are used sparingly and for a purpose. Wanton destruction goes against the grain. The Anglo people are just now beginning to recognize the value of this concept. The present trend is to restore ecology and save the environment for the use of future generations. It has taken a long time for the Anglo to realize that the real value of land and nature lies in its preservation. There is solace to be found in being close to mother earth; hunting, fishing, and enjoying the greenery to revitalize one's energy before returning to cities made up of concrete, noise, and teeming with people. It offers a way of life that all too soon, one day, may be gone forever.

4. TRANSITION

Another cultural aspect which points up the difference in life-style and values is found in the transition from the immediate family (nurturing) unit into the dominant (sustaining) society. The Anglo makes this transition readily with little or no difficulty for the most part. His first concern is with his immediate family, and he then moves into the mainstream of society whose culture and value system ties in directly with his own background and training. The transition is thus fairly smooth, and needs only a little polishing here and there. This same transition from the immediate (and extended) family unit of the Indian child into the dominant (sustaining) society is often extremely difficult for a number of reasons. The Indian child is concerned with the immediate family, the extended family members, the tribe, and only then does he look toward the dominant society and its value system. The Indian person's attention is also directed toward the Bureau of Indian Affairs since this agency governs many aspects of Indian life.

THE DUAL PERSPECTIVE

Educators should be made aware of the dual perspective in operation between ethnic groups and the dominant society. The different cultures and values may have some overlapping areas to be sure, but each person's individual perception is deeply influenced by his own environment, family unit, peer group, experiences and external pressures within the community. Thus, each person's growth and development, his concepts and values, and his own frame of reference undergoes subtle changes from early childhood and continues throughout his life in direct relationship to his cultural background, training, and experiences. Every individual has his own beliefs and biases which may or may not be recognized on a conscious level, and they become internalized throughout the years. Therefore, when people meet others whose language, appearance, customs, mannerisms and ideas differ from their own, they tend to view them as strange--perhaps even threatening. It is difficult to understand people who are "different." They do not look for the real meaning behind concepts at variance with their own conceptual beliefs and practices.

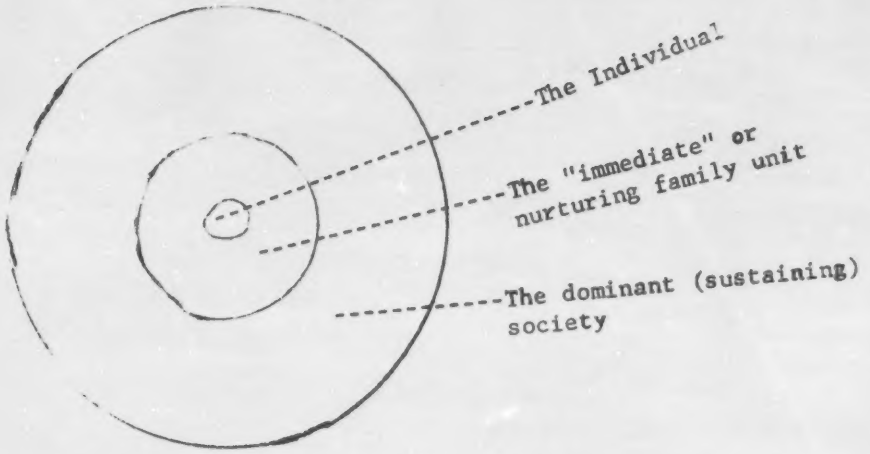
The dual perspective causes conflict when one moves from his own immediate family unit (nurturing society) into the mainstream (sustaining) or dominant society. Many things which were taken for granted in the Indian home are directly opposite from that which is encountered in the school system. Thus, problems arise. It is hoped that a comparison of such differences may help the elementary teachers to better understand and work with the Indian child in the classroom.

The native American child may not be emotionally prepared to settle right down to academic studies. There are many psychological factors at work which must be considered first. The emotional state the child is in upon arrival in school....the physiological state (did he eat that morning)....and then, too, the child must settle into the emotional and physical school "climate" and tune in to the teacher's needs. All this places a great demand upon the Indian child. Many of these children are in foster home...thus they are even further alienated from a "comfortable" situation in which his or her whole attention is given to academic performance.

The dual perspective is another limiting factor to be considered in relation to the Indian child. The nurturing society vs the sustaining society. The Indian child's whole value system and social environment is affected by the dual perspective.

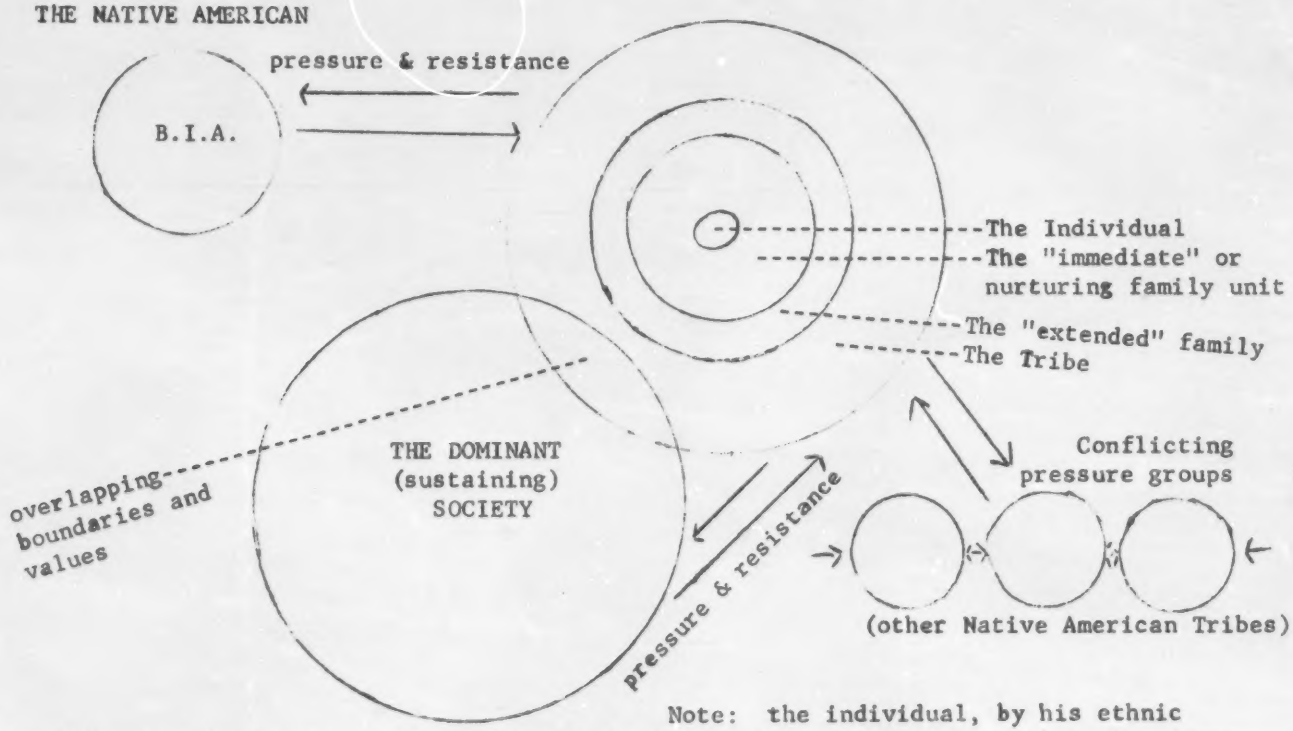
A COMPARISON

THE ANGLO



Note: The individual anglo makes the transition into the mainstream of society easily having always been surrounded and endoctrinated with its values, customs, and expectation.

THE NATIVE AMERICAN



Note: the individual, by his ethnic background, cannot make an easy transition into the dominant society. There is common ground, to be sure, but it is complicated by subtle pressures which are brought to bear in many ways. The Native American is not only obligated to the immedate family, but must be concerned with the extended family as well. In addition, he identifies strongly with the Tribe. Only then does he turn his attention to the larger world-dominant society. He is also immediately concerned with the BIA which exerts tremendous influences upon all phases of Indian life from real estate transactions to wills, probates, finances, educational opportunities, resource development, and all manner of transactions having to do with Tribal affairs. The individual Indian is thoroughly endoctrinated with his obligation to the Tribae as a whole, and he is well aware of the part of the federal government (through the B.I.A.) in his life. He is concerned with the dominant society in relation to economic factors and as a means of enabling him to earn a living.

EDUCATION AND THE NATIVE AMERICAN

The education of the Indian was first undertaken by religious groups who arrived on the continent. They sought to "christianize" the Indian and lure him from his "pagan" ways. Later on, the federal government established Indian boarding schools which were very militant and practiced harsh disciplinary measures to bring about conformity. The educational policy down through the years has always been geared toward "assimilation" of the Indian into the dominant society and to thoroughly endoctrinate him with its value system and customs. Consequently, the boarding schools were purposely located hundreds of miles from Indian reservations. Indian students were transported and required to remain at these schools--often many years before going home. Thus, they were denied the close parental relationship and guidance so sorely needed by children in the formative years. Many frustrations and hostilities developed as a direct result of some of these experiences. Such Indian children were forbidden to speak their own language, and they were often severely chastised or punished when they forgot to comply with this rule. Boarding school life was very harsh in many aspects. Some of these negative experiences created feelings which were carried over and projected on any "school" environment and school personnel. Both public and federal boarding schools have failed to meet the needs of Indian students since its educational systems have been geared toward the Anglo society expectations. The unique and special needs of Native American children have largely been overlooked or ignored down through history. Schools, therefore, are seen as "authoritarian" by Indian parents and their children; they tend to feel somewhat strange in this environment.

Recent studies and evaluations of the quality of textbooks in the federal boarding schools and public schools have revealed that most of these books contained derogatory statements, misinformation, and generally managed to portray the Indian in a poor light. The tone of such literature has been patronizing, and it has enforced the stereotyping of Indian people. Most of these books have been written by Anglo authors from their own frame of references; thus students are presented with a one-sided look at history. Since the federal government has now moved from a paternal system (in which the Bureau of Indian Affairs managed most aspects of Indian life) to a policy of Indian "self-determination" (in which the Indian has direct input on decision affecting his lifestyle), we can look for literature which will more realistically reflect Indian life. In response to the new policy, Native American people are looking for innovative and creative ways to improve the quality of education for their people. Educational materials are being developed which will present the Indian in a more positive manner.

Since schools and teachers are seen as being "authoritarian", the parents do not participate in school activities as often as they should. The Indian people would like to have some input into what is being taught to their children. They would like to have Indian representation on schools boards so that their voice will be heard. To date, there has been little or no parental involvement in either the BIA or public school systems. It is widely recognized that parental participation is an integral part of the educational system. Indian parents do want to be involved, but they need the help and encouragement of the teachers and school administration so that they will feel welcome.

A COMPARISON OF SOME GENERAL CHARACTERISTICS OF NATIVE AMERICAN AND ANGLO CUSTOMS AND VALUES

THE ANGLO	THE NATIVE AMERICAN
The immediate family consists of mother, father, and siblings	The immediate family consists of mother, father, siblings, and others (grandmother, grandfather, aunts, uncles, etc.)
Formal relationship with various groups is the common practice. Formality seen as a rule of etiquette.	Informal relationship with groups is the common practice. Native Americans are more comfortable with informality in dealing with others.
Strict discipline in child-rearing practices. Tend to spank when child needs correcting.	Permissive--more relaxed. Uses a "look" and attitude to teach the child to obey.
Anglo child in close contact with only immediate family as a general rule.	Indian child in close contact with both immediate and extended family members. Taught to respect elders and receives direct instruction from them as well as parents.
Freedom restricted in family life (peers and others)	Extension of freedom (chooses own friends--family is tolerant of those who may not meet their own expectations of their own children)
Aggressive (volunteers for assignments--needs to be known among peers and groups)	Passive (tends to be silent--speaks with gestures; i.e., a smile may mean "good morning.")
Talkative--bounces ideas off others so as to gain feedback and evaluate his own ideas.	Silent (reflective)--tends to listen, take things in to see how it will affect him before making a commitment or speaking out on a subject.
Immediate action (votes to obtain a decision; accepts the majority rule)	Delayed action (likes consensus of everyone in the group; therefore, decision making is a long term process and he is comfortable with this)

Plans (considers cost, time, distance, and economic situation)	Spontaneous Action (trips, visits, recreation and entertainment usually decided on spur of the moment. Family relationship comes first; other factors not as important)
Takes small things for granted (a smile, a gesture, or attitude--maybe a small gift.)	Appreciative of small things (a smile, gesture, attitude, are given high value--a small gift has great significance)
Application of things learned in school has direct relationship to life outside of school.	No direct application of things learned in school to life outside the school. The school's authoritarian values and concepts are in conflict with tribal customs and values.
Many first-hand experiences in educational functions.	Seldom travels beyond tribal boundaries. First-hand experiences are limited.
Classification of life (has a need to classify or categorize people and things)	Contemporary life (more leisurely approach to life. Does not feel a need to classify or categorize, but tends to take such things for granted)
Geared toward education. Academics stressed in the home, and education is given high priority.	Geared toward exploration. More emphasis placed on gaining experiences through exploration. High priority placed on traveling and meeting people.
Takes nature for granted	Respect for nature. It is felt that all living things have a "spirit"; therefore, there is great reverence extended to Mother Nature and all things she brings forth. (water, trees, herbs, and animals)
Takes discipline of others for granted; does not over-react but recovers quickly	Does not like others disciplined in his presence; makes lasting impression and bothers him greatly.

Often chooses the front seats in the classroom to be near the teacher. Raises hand to be called upon.	Usually chooses to sit in the back so that he can "observe" and remain comparatively unnoticed by the teacher. Does not raise hand but will answer if called upon.
Respects conformity Expects children to conform to their own values and decisions. One such expectation is that the child will attend school daily.	Respects individuality Expects child to make decisions for himself about what he or she wishes to do. If the child decides to stay home from school, there is no problem as far as the parent is concerned. The parent respects the child's wish to remain home (may feel that there is a need to withdraw and recuperate)
Material objects highly valued. Possessive-property oriented	Material objects not of great importance. Non-possessive-sharing of property and possessions.
Goal oriented	People oriented
Can't related to the underachiever (work ethic)	Sympathetic toward underachiever (relaxed attitude)
Style of communication is polite, vague, and indirect and very wordy.	Style of communication is direct, often very short and blunt. Sometimes no communication at all.
Men superior to women	Women equal to men
Mistakes should be avoided at all costs	People learn by mistakes

COMMUNICATION

When we consider the amount of communication we engage in each day, it is tremendous. Yet we take it for granted giving little thought to the interaction that is involved. Communication can be defined as a process whereby the sender sorts out and selects ideas (and feelings) which he encodes into a message. He then transmits a message to a receiver (listener). The receiver then is charged with the responsibility of accurately decoding the message to extract the meaning or intent as contained in the mind of the sender. An important element of this process is contained in the non-verbal behavior of the sender--the actions that convey a silent message of its own. The listener not only "hears" the verbal message, but he "sees" it in the behavior or actions of the sender. Confusion results when this "silent" message conflicts with the "verbal" message received. Speakers are judged not only on what they say, but upon their presentation. He is congruent (believable) only when he comes across as sincere (the silent message and the verbal statements coincide with each other). Another essential part of communication is in the "feedback" which enables both the sender and the receiver to analyze and correct any misinterpretation of the intent of the message. Communication, when viewed in this context, offers a real challenge to those who wish to improve their ability to relate to others.

The interaction that flows between people and the way they relate to each other has a great deal to do with motivation. People need to become acquainted with those personal characteristics about themselves that will enhance or improve their rapport with others. This holds true for teachers for they are very important people in the lives of children--especially Indian children. Many adults seem to be able to recall certain teachers, in looking back over their lives, who helped them gain a new perspective in life or who helped inspire them on toward educational achievement. These teachers seem to have had a quality in common--a caring attitude; thus, they had something special to offer. They were concerned about their students as individuals, and they were able to communicate this respect and concern to that individual.

Communication not only deals with the verbal content of the message, but with the feelings and emotions of the sender. It is important, then, for teachers to become attuned to the emotional interaction taking place between the students and themselves. In order for positive interaction to take place, the teacher must be able to show respect and concern for the student. There are three qualities which are necessary in developing communication skills. These are:

1. Empathy. Empathy means having positive regard for others--being able to sense how the other person is feeling and the emotion taking place. It also encompasses the ability to communicate the feeling back to that person in the receiver's own words. It means "---the ability to walk in another person's moccasins."

2. Genuineness. To be genuine means to be authentic. It is the ability to be yourself and share your feelings with others. Some people feel they have to create some distance between themselves and others. They find it somewhat threatening or risky to reveal themselves totally as a "real" person; thus, they hold up a facade as a protective curtain to shield them from being hurt. To be genuine means to be able to share the "real" you.

3. Non-judgemental attitude. To be non-judgemental, one must begin where the person or student is. Teachers usually want students to perform at a higher level (the student may not be emotionally ready to do their work). If a student comes to school emotionally upset over something that happened at home, or if he is hungry, that child cannot amputate his feelings and settle down and concentrate on academics. Yet, this is often the expectation of the public school system.

There are also various styles of communication depending upon the situation; what we hope to achieve, the underlying motive, or on how well one knows the person or persons. These styles are:

a) Superficial. This type of communication can be regarded as a "warm-up." This kind of superficial conversation is seen most often when people are first introduced to each other. Everything is kept on a superficial level and polite inquiries are made.

b) Manipulative. This type of communication comes into play when one person wants to control the situation. He may want to do something, or he hopes to gain something from the contact. This involves a low-risk disclosure.

c) Rational. This type of communication is very logical with very little disclosure about one's self. One can never really get to know another when the conversation is too rational with little or no emotion involved. There is no real sharing of self.

d) Open communication. Open communication crosses many dimensions which takes in feelings, intentions, and conclusions. It involves the ability to be yourself--to risk sharing such emotions and feelings without feeling threatened. It means being genuine; it is open and honest communication.

THE RISKS IN EFFECTIVE COMMUNICATION

(Gordon Thomas)

COMMUNICATION - THE INDIVIDUAL:

A person who is psychologically healthy is one who is "in touch with himself." He is aware of his feelings, his attitudes, his values, and his beliefs. Psychological health means the ability to "talk clearly with oneself."

COMMUNICATION - THE GROUP:

The group is no different, apparently, than the individual. An ineffective group contains members who do not communicate with one another. Consequently, they cannot solve problems easily, and it is difficult to identify real problems. Their own "hidden agendas" never get communicated, and they only deal with the superficial. With a consultant's help, they can become more effective--conflicts can be exposed, interpersonal hostilities surface, creative thinking appears; thus, basic issues can be identified and decisions get made. It becomes a learning process through effective communication.

COMMUNICATION - THE ORGANIZATION:

Administrators and management state that most organizational problems boil down to communications. They thus engage in providing training experiences that help the participant understand the dynamics of the communication process and to acquire skills in interpersonal communications. This is important for both the supervisor and employee.

COMMUNICATION - TWO PROCESS:

1. CLEAR SENDING:

   There are risks involved in "clear sending." There are also many factors involved such as having to talk loud enough to be heard, coding messages in words that are familiar to the receiver (receiver must know the code in order to understand the message). Single messages are easier to understand than several messages sent at once (apologies, asides , conditional statements, supporting data, documents, illustrations, anecdotes, parenthetical remarks). All these factors are important; but they are not crucial. The crucial factor is congruence! The degree of congruence is shown by what you are actually thinking or feeling inside....and what is communicated to the outside! When a person is being congruent, we experience him as open, honest, direct, and genuine. When we sense messages that are incongruent, we judge him to be "not ringing true" "insincere" "affected" or just "plain phony." THE HUMAN RECEIVER APPARENTLY IS A VERY SENSITIVE JUDGE OF THE DEGREE OF CONGRUENCE IN A SENDER. The receiver hears the ambiguous message--the inconsistency between the words he receives and the other person's inner feelings (sensed from non-verbal clues from the sender), and this tends to confuse the receiver.

RISKS INVOLVED IN CLEAR SENDING: The sender becomes known to the receiver as he really is (inside). Thus, the sender exposes his true self--he becomes transparently real to himself and to others. People must have courage to be what they are (that is, to communicate what they feel and think as of a particular moment in their existence), for when he does (and here is the risk), he opens himself to others and their reactions to him. To be congruent, then, means opening yourself to be viewed by others. Listeners learn how he really feels. If they are involved at all, they may not like to hear his feelings about them. Honesty puts a demand on the listener to be equally honest. People are frightened away by congruence in another person. This is an additional risk in clear sending!

2. ACCURATE RECEIVING:

What is meant by this? What is the risk involved? It is a new kind of listening--"active listening." Active listening involves more than passively attending to the message of the sender. It is a process of putting your understanding of that message to the severest of tests-forcing yourself to put into your own words the meaning of the sender's message and "feeding back" for verification or correction. Active listening obviously involves (and requires) the receiver to suspend his own thoughts, feelings, evaluations, and judgements in order to attend exclusively to the message of the sender. It forces accurate receiving inasmuch as the listener finds that if he is to understand the message in terms of the sender's meaning, he must put himself into the shoes of the sender (into his frame of reference--into his world of reality). The listener thus hears the meaning intended by the sender. The "feedback" part of active listening is nothing more than the receiver's ultimate check on the accuracy of his listening (it also assures sender that he has been understood when he hears his own message fed back accurately).

RISKS INVOLVED IN ACCURATE RECEIVING: Active listening carries its own risks. Something happens to a person when he practices active listening. To understand accurately how another person thinks or feels from his point of view (to put yourself momentarily into his shoes and to see the world as he is seeing it), you--as a listener--run the risk of having your own opinions and attitudes changed. In other words, people actually get changed by what they really understand. To be "open to the experience" of another, invites the possibility of having to reinterpret your own experiences. The person who cannot listen to others is "defensive" and cannot afford to expose himself to ideas and views that are different from his own.

SUMMARY:

Effective communication--requiring as it does both CONGRUENCE (clear sending) and ACTIVE LISTENING (Accurate receiving)--carries two risks:

1. EXPOSURE OF THE WAY WE REALLY ARE!

2. THE POSSIBILITY OF BECOMING DIFFERENT!

Few of us find it easy to take these risks. That is why effective interpersonal communication requires both inner security and personal courage.

12 ROADBLOCKS TO COMMUNICATION

Thomas Gordon

1. Ordering, commanding, directing.
   Example: "You stop complaining and get your work done."

2. Warning, threatening.
   Example: "you'd better get on the ball if you expect to get a good grade in this class."

3. Moralizing, preaching, giving "shoulds" and "oughts."
   Example: "You know it's your job to study when you come to school. You should leave your personal problems at home where they belong."

4. Advising, offering solutions or suggestions.
   Example: "The thing for you to do is work out a better time schedule. Then you'll be able to get all your work done."

5. Teaching, lecturing, giving logical arguments.
   Example: "Let's look at the facts. You better remember there are only thirty-four more days of school to complete that assignment."

6. Judging, criticizing, disagreeing, blaming.
   Example: "You're just plain lazy or you're a big procrastinator."

7. Name-calling, stereotyping, labeling.
   Example: "You're acting like a fourth-grader, not like someone almost ready for high school."

8. Interpreting, analyzing, diagnosing.
   Example: "You're just trying to get out of doing that assignment."

9. Praising, agreeing, giving positive evaluations.
   Example: "You're really a very competent young man. I'm sure you'll figure how to get it done somehow."

10. Reassuring, sympathizing, consoling, supporting.
    Example: "You're not the only one who ever felt like this. I've felt that way about tough assignments, too. Besides, it won't seem hard when you get into it."

11. Questioning, probing, interrogating, cross-examining.
    Examples: "Do you think the assignment was too hard?" "How much time did you spend on it?" "Why did you wait so long to ask for help?" "How many hours have you put in on it?"

12. Withdrawing, distracting, being sarcastic, humoring, diverting.
    Example: "Come on, let's talk about something more pleasant." "Now isn't the time." "Let's get back to our lesson." "Seems like someone got up on the wrong side of the bed this morning."

"COMMUNICATION FACILITATORS"

Thomas Gordon

1. Passive Listening (Silence)

Encourages students to talk once they have started, but does not meet students' need for interactive and responsive two-way communication.

Silence does not "interrupt students," but students never know if the teacher is paying attention. Nor do they get any proof that the teacher understands.

It may communicate some degree of acceptance, but students may guess that the teacher is evaluating while being silent. Silence does not communicate empathy and warmth.

2. Acknowledgement Responses

Somewhat better than silence in demonstrating to students that the teacher is paying attention. Such responses do communicate some empathy. They indicate that the teacher is at least awake and attentive.

Facilitate further communication from students, but only weakly.

Communicate acceptance to some degree, but do not prove teacher acceptance.

Do not prove to students that the teacher really understands.

3. Door Openers, Invitations to Talk

Very effective in showing students that the teacher wants to listen and take the time to be a counselor.

Particularly useful at the start, right after the student sends a cue or clue that a problem exists. They can help a student who bogs down or gets stuck while he is sharing the problem.

Are not effective in demonstrating acceptance, understanding or warmth. Invitations open the door but do not keep the door open. If used too often, door openers may sound repetitious.

4. Active Listening (Feedback)

Makes students feel their ideas and feelings are respected, understood, and accepted. Fosters further communication. Defuses feelings and provides carthartic release. Helps students accept their feelings as natural and human--teaches them that feelings are friends.

Facilitates identification of the underlying or real problems. Starts the problem-solving process going, but leaves the responsibility with students to be their own problem solvers.

Puts students in the frame of mind of being willing to listen to the teacher. Brings teacher and student into a relationship of greater mutual understanding, mutual respect, mutual caring.

Carries the risk of being mechanical and sounding phony or manipulative if used as a gimmick without underlying attitudes of worth, empathy, trust and acceptance.

SUMMARY

To summarize the foregoing, schools and teachers are often seen as very authoritarian by Indian parents and their children. Indian parents often feel uncomfortable in visiting the school (foreign territory) and in talking with school personnel. They may have had a negative experience themselves in school, and this is projected towards the school and teachers in general. Their own lifestyle and culture is more relaxed and permissive. The Indian culture has a great deal of respect for individuality and freedom of choice. Children are taught self-reliance at an early age, and they make decisions for themselves. This is in direct contrast to the Anglo culture which is more restrictive, as is the public school system in which the expectation is conformity. Therefore, it is important for the school and teachers to help foster good feelings through positive communication with parents. This will not only enhance the teacher-parent-student communication and understanding, but it will help generate more interest and help develop a more trusting relationship. Attitudes can be changed through positive communication channels.

The teacher might ask herself how it must feel to be a Native American child and come into a class where most of the students are Anglo. It does not take much imagination to realize that such a child would feel uncomfortable and different. The child may need just a little extra attention and help while he is working through this. It is difficult to communicate with someone who looks and acts different. How can the teacher get through to the child in face of this difference? One way is through respect. What happens to you when you feel someone respects you? There is a feeling of genuine warmth. If the teacher can show attention and concern for a student as an individual, this will come across as respect for him as a person.

Since it is the Indian student's nature to be more reflective and observant, he may need more time to view the assignment in relation to himself and his ability. The teacher might give out the assignment in small doses so that the student can enjoy a small success and build on that. This is one method of increasing the student's feeling of self-confidence. There is no need to lower the expectations for the Indian child; but there is a definite need to communicate with the Indian student to get him more involved and to generate more interest on his part. When one is ignored and allowed to sit, it can lead to the assumption that there is no expectation for him as a student. The Indian student needs to know that the school does hold a place for him, and that he is a valuable member of the classroom.

The Indian culture values individuality and freedom. Perhaps this could be a real challenge to the public school system. Does the public school system produce too much dependency and set too many boundaries in education? Perhaps boundaries are a waste of time in education, and more time should be allotted for creativity and exploration. This would have to be done within limits, of course. Children like limits; otherwise they become very anxious. If the schools become too authoritarian and controlling, we run the risk of developing symbiotic relations (i.e., the mistletoe and the oak tree). Perhaps there is

room for a common meeting ground in which creativity and exploration can be encouraged in education within the scope of the school system.

In view of the dual perspective operating between the Anglo culture and Ethnic Cultures, there is a need to bring this to the attention of teachers. A cognitive awareness of its existance will help increase the teachers' understanding and cooperation. Perhaps the Anglo culture is moving too fast. The teacher may want to slow things down a bit to help bridge the communication gap and cultural lag. Since Teachers are not in a position to improve the home situation or help cope with problems outside the classroom, the next best thing is to show respect and concern for the student through active listening. It is widely recognized that it is very therapeutic to be able to walk with someone and have them really listen. Attentiveness shows respect. An attitude of concern and respect would go a long way in working with Indian children for they will respond to this much more readily than to an authoritarian approach or ultimatum.

Teachers need to be aware of the fact that they are important persons in the Indian child's life. The teacher may very well be the student's only source of encouragement. For this reason, the attitude of the teacher may have far-reaching consequences for the Indian child. The teacher's comments today may become that student's concept of himself tomorrow. Therefore, empathy, genuine concern, and a non-judgemental attitude are important qualities for a teacher to have in working with any student, but especially so when working with Indian students. Indian parents take pride in their children and they want them to succeed in school. A "team" effort on the part of the educational system with parental support would help the Indian child in educational achievement and development. It would be helpful for teachers to read Thomas Gordon's book "Teacher Effectiveness Training" as he offers many valuable ideas and techniques on communication in the classroom and educational environment.

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Unit of Study

INDIAN CURRICULUM ACTIVITIES

Elizabeth Esplin

Preschool, Head Start and Primary Grades

Ethnic Heritage Class
University of Utah
Duchesne

Appendix C

UTE CULTURE:

Ute cultural activities suggested for the preschool classroom.

The following are ideas which may be used to promote a feeling of worth and cultural pride in the preschool classroom of the Ute Tribe Head Start.

(These ideas and activities could be used in any preschool, Head Start, or Primary Grade classroom to promote a feeling of cultural awareness and exposure.)

Activities

1. Place child size shawls in dress up area.
2. Place cradle board in housekeeping area for doll playing.
3. Make child size print traditional Indian dresses in dress up area.
4. Provide drums and let children play them and dance.
5. Put up pictures of past and present tribal leaders.
6. Play hand games.
7. Teach Ute word for food, color, numbers to 10.
8. Foot race.
9. Build shade houses in play yard.

Food Experiences

1. Pick choke cherries, buffalo berries, and bull berries to make jam in the classroom.
2. Make grease bread and tortillas in classroom. (We had an Indian mother demonstrate making grease bread at snack time. It was very enjoyable)
3. Make Jerkey
4. Pick Wild onions.

Visitors (All Native Americans)

1. Have visitor demonstrate making a cradle board.
2. Have grandmother visit and show jewelry and beadwork.
3. Have mother bring in baby in real cradle board.
4. Have a grandmother or grandfather visit and tell about past customs and bring in artifacts.
5. Have a grandmother or grandfather tell legends during the proper time of the year.
6. Have mother come with music and teach round dance, and bear dance.
7. Have a man come into demonstrate Turkey dance.
8. Have mother come in and demonstrate beadwork and let children make simple beadwork.
9. Have some men come to classroom and teach dancing.

Excursion (these suggestions are in the Uintah Basin area)

1. Visit Tribal Offices
2. Visit Bear dance grounds
3. Visit Ute Fab.
4. Full Day children visit Pow Wow grounds before 4th of July to watch setting up of teepees.
5. Picnic in teepees before 4th of July.
6. In fall watch drying of venison.
7. Tanning hides.
8. Casting shop excursion.
9. Visit Bottle Hollw
10. Visit Ute sign shop
11. Visit Ute learning center to see adults studying.

CULTURAL BASED ACTIVITIES

"ACTION PICTURE FOR VERBS"

AREA: Cognitive - Language Developmental Age 3-4

OBJECTIVE: Child associates Verb with picture; and imitates the action.

MATERIALS: Tag board, overhead projector, colored pens, tempera paint, pictures of a child running, jumping, tracking, swimming, etc.

TIME ALLOTMENT: 5 to 10 minutes

PROCEDURE: Line charts up on wall. Have child identify an action he knows. Discuss the poster; Have child or children imitate the action. If they cannot do the action, such as "hanging" have them imitate. Continue on until children tire.

"HOMES AND TRACKS"

AREA: Cognitive - Math - 1 - to - 1 correspondence. Estimating size; Seeing the Past Action of Verbs - time to identify the animal.

OBJECTIVE: Developmental age 2-4; to match the animals to the tracks; and the tracks to the homes of the animals.

MATERIAL: Animal track and home chart; a small bird, mouse and bear cut-out. A slit in the nest, hole and cave. Colored pens, tagboard, construction paper.

PROCEDURE: Talk about the three animals. Their size. Color. Where they live. Kinds of tracks they make. Size of tracks. Then have the child take each animal along their set of tracks to his home.

"MEDALLION DESIGNS"

AREA: Cognitive, color, patterning; Developmental Age 4-5

OBJECTIVE: Teach figure - ground relationships; Construction, that is whole part relationships, build by adding layers. The child will build the pieces to match the pattern.

MATERIALS: Construction paper, tagboard, colored pens, scissors.

PROCEDURE: Show the pattern to the child. Discuss color and pick out the various geometric shapes. Lay out the pieces the child will build with. Help the child make the decisions about what color first, next etc. until pattern is completed.

RELATED ACT: Encourage the children to experiment and make new designs with the layers.

"FELT DESIGNS"

AREA: Cognitive, Patterning Developmental Age 4-5

OBJECTIVE: Have child make the design using felt pieces on the felt board to match the design pattern.

MATERIALS: Colored felt, cut into geometric shapes. Tagboard and colored pens for making the patterns.

PROCEDURES: The child places the felt pieces on a flannel board to match that of the design pattern.

RELATED ACTIVITIES: Encourage the children to make new designs with the pieces.

"NUMBER CHART"

AREA: Cognitive - math Developmental Age 4-5

OBJECTIVE: Child will make comparisons of objects on the chart - and note the numberal beside the objects.

MATERIALS: Tagboard with numbers going down one side; and pictures corresponding to the numeral. Bleach felt tip pen for making the numbers.

PROCEDURES: Child will find one thing and make the number beside it; continue on finding the most, two things, five things, top and bottom, middle.

"HEAD BAND"

AREA: Cognitive - Language - Symbolization Developmental Age 4-5

OBJECTIVE: Child will make symbols on the head band that will tell a story.

MATERIALS: Crayons tagboard strip-Dittoed symbols

PROCEDURES: Give each child a strip of tagboard - then a dittoed sheet of symbols. Go over the symbols having the children point to the symbols as you tell the story. Have children color symbols with crayons. Cut into squares and paste in order on headband.

"SIGN LANGUAGE CHARTS"

AREA: Cognitive; Visual Perception - Developmental Age 4-5

OBJECTIVE: Child will match designs.

MATERIALS: Large sheets of tagboard, Indian symbols, colored pens. Make same design, twice, on each side of tagboard. Use different colors for design.

PROCEDURES: Place the chart on bulletin board (child's height) or on a table. As children identify things that match, the teacher gives the symbol a name. (These basic shapes pre-requisite to the alphabet.)

"SIGN LANGUAGE CARDS"

AREA: Cognitive; Visual perception - Developmental Age 4-5

OBJECTIVE: Child will match design cards

MATERIALS: 8" x 5" tagboard cards; colored pens; make same design on two cards.

PROCEDURES: Take eight or ten cards, mix them up and have the child match the cards. Give the symbols a name. (These are basic shapes pre-requisite to the alphabet.)

"CONSTRUCTION PAPER CANOES"

AREA: Art, Fine Motor Developmental Age 3-5

OBJECTIVE: Child will cut out, lace and decorate construction paper canoe.

MATERIALS: Construction paper, hole punch, color crayons.

TIME ALLOTMENT: 30 minutes

PROCEDURES OR SEQUENCE: Preparation Ditto pattern on construction paper or make tagboard pattern for kids to trace around. (If they fold their paper they can cut just around one side.) Pre-cut for younger children.

1. Cut out and fold on dotted lines.
2. Decorate with colors, paint or paste shapes.
3. Punch holes and lace.
4. Cut out picture of child from magazine to paste inside.

Source: Indian Crafts by Graff Publications
910 N. Marshfield Ave.
Chicago, Illinois 60622

"DYED CORNSTALK BEADBAND"

AREA: Art, Indian awareness Developmental Age 2-5

OBJECTIVE: Child will string cornstalk beads onto pipe cleaner

MATERIALS: Corn stalks, pipe cleaners (2 per child), food coloring, rubbing alcohol

TIME ALLOTMENT: 2 days

PROCEDURE OR SEQUENCE: Preparation:

1. Cut off tops of cornstalks.
2. Cut into 1/2" pieces
3. Dye with different colored food coloring mixed half and half with rubbing alcohol. Soak several hours and dry. Children may enjoy helping to dye the cornstalks.

Activity: String cornstalks using end of pipe cleaner. Bend 2 pipe cleaners together to make choker or headband, or 1 for a bracelet.

STORY: "FIVE LITTLE INDIANS"

Five little Indian boys hunting for a bear
First one said, "I'm going to shoot him with my bow (pull arms to shoot)."
Second one said, "I'm going to rope him with (make a circle in air) my rope."
Third one said, "I'm going to wrestle him by (make fighting motion) myself."
Fourth one said, "Look at the BIG bear tracks." (point)
Fifth one said, "Here comes the bear now!" (mouth open, hands by face)
Gr-gr-growl went the bear. "Help!" yelled the boys and ran for their dads.

MUSIC

BRAVE LITTLE INDIAN

One there was a little Indian boy who lived near a big, dark woods.

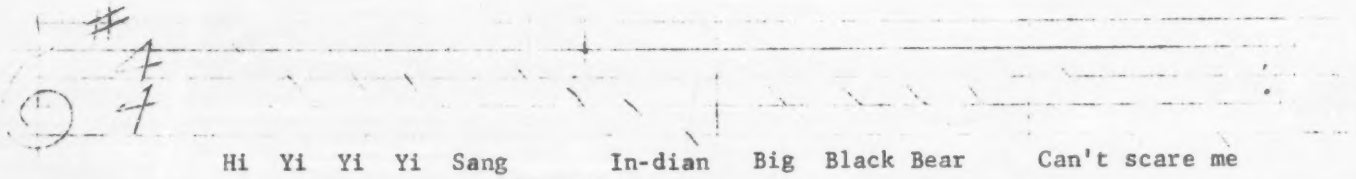
In the big, dark woods lived a big, black bear. Now the big, black bear had a great longing to leave the big, dark woods and visit the home of the little Indian boy. But he knew the little Indian boy's daddy would surely get him with a bow and arrow if he did such a thing. And he didn't want that to happen to him. No, indeed.

So the big, black bear stayed where he belonged. And that was in the big, dark woods.

Oftentimes the little Indian boy had fun pretending he was going to get the big, black bear. And he would sing, "Big Black Bear, Can't Scare Me." Then with his bow and arrows he would creep quietly towards the big, dark woods. When he was quite near, he would drop on one knee and Bing! would go an arrow whizzing into the dark woods. Bing! would go another arrow whizzing into the woods.

Then the little Indian boy would call "Oo-oo-oo," patting his hand on his mouth as he did so.

That did scare the big, black bear and make him run like sixty. At least that is what the little Indian boy thought. And he would go happily dancing home.



Musical play that helps to develop a feeling for accent.

The little boy played the drum, Loud, soft, soft, soft. Loud, soft, soft, soft. While he played, his little friends danced. When the drum said, "Loud," they took one step forward and clapped their hands. When the drum said, "Soft, soft, soft" they stood still. When he played, Loud, loud, loud, loud, all the time, they hopped from one foot to the other, whirling and twirling as they did so.

Pounding on chairs with the fists give all the children an opportunity to engage in the play of beating the drum.

SNAKE DANCE

In this dance, the dancers imitate the movement of a snake. They form a single line behind a leader, and their step is done to a steady drum beat. The left foot always remains slightly ahead of the right foot. First, step forward on left foot. Then, step forward on right foot, but keep left foot ahead. The hands are held in loose fists in front of the body. With each step, one hand is raised to chest level, while the other hand remains at the waist. Thus the hands and arms are moving along with the feet. The leader represents the head of the snake; the last one in line is the tail. At one point as the dance progresses, the "head" holds up his hands and yells. At that signal, everyone turns around, and the "head" becomes the tail and vice versa. Everyone follows the tail dancer until he holds up his hand and yells and the line reverses again.

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RECORDINGS

1. Peabody Museum of Harvard University Cambridge, Mass. 02100
   5 records on Navajo Creation Chants ($10)

2. Canyon Records 834 North 7th Ave., Phoenix, Arizona 85001

3. Tom-Tom Records Box 1493, Albuquerque, New Mexico 87100

4. American Indian Sound Chief % Oneida Methodist Mission, RFD #2
   West DePere, Wisconsin 54178

5. Folkways Records and Service Corp. 117 West 46th Street, New York, NY 10000

INDIAN SONGS

An excellent source for Indian music is Songs and Stories of the North American Indians, adapted by Paul Glass. Three songs from the book that are particularly appropriate for use with young children are: "I am Like a Bear." "I Sing for the Animals," and "The Waterbug Stands upon the Fish."

WE'RE INDIAN BOYS AND GIRLS (tune: Go In and Out the Window)

1. We'll wrap our braids with fur, We'll wrap our braids with fur

   We'll wrap our braids with fur, We're Indian boys and girls

2. We'll make some good deer jerky,
3. We'll dance some Indian dances,
4. We'll stop and grind some corn,
5. We'll go and dig some clams,
6. We'll fish and catch a salmon
7. We'll make a beaded necklace,
8. We'll carve a totem pole.

THE ORIGIN OF THE UTE TRIBE

Since so little is known of the origin of the Utes, three myths that might be called origin myths are included here. The first, which is very common among the Shoshonean Tribes, is a very interesting myth which is used to explain the peopling of the world. This account follows the Southern Ute version.

THE MANY TONGUED SCATTERED PEOPLES

Once there were no epople in any part of the world. One day Sunawavi began to cut sticks and place them in a large bag. This went on for some time, and finally Coyote's curiosity could stand the suspense no longer. One day while Sunawavi was away, Coyote opened the bag. Many people came out, all of them speaking different languages, and scattered in every direction. When Sunawavi returned there were but few people left. He was very angry with Coyote, for he had planned to distribute the epople equal in the land. ? The result of the unequal distribution caused by Coyote would be war between the different people, each trying to gain land from his neighbor. Of the people remaining in the bag, Sunawavi said, "This small tribe shall be Ute, but they will be very brave and able to defeat the rest."

The following myth apparently covers a wide span of time and give us an inkling as to the origins of some of the Shoshoneans: It tells us that they were originally an agricultured people, and tells of events that led to their becoming nomads.

NOMAD MYTH

The ancestors of the Southern Paiutes once lived in the land of the setting sun, in high mountains from which they could see waters so wide that the eye could not follow their extent. Their home was a cave. Tobats and Shinob, their gods, lived there with them.

One day Shinob told these Indians they would have to leave their home and journey a great distance toward the rising sun. They were instructed to take corn, beans, and other food for the long journey as well as seeds to plant when they arrived in the new land. They travelled across a wide desert. Here many of the old people, the weak, and those who failed to properly ration their water, died. The strong and wise men were able to stand the hardships, as were many of the women, who were accustomed to enduring hardships.

When the Indians reached the red mountains specified by Shinob as their stopping place, they made their homes in caves that were found in the canyons. The following spring they remembered the seeds Shinob had instructed them to bring on their journey, and descending into the valley by the streams, they planted their garden, carrying water to moisten each hill as it was planted. There was plenty of game everywhere, and wild grass seed that could be gathered for food during the summer. As autumn drew near, the Indians would harvest their crops and carry them to the caves to be used for food during the winter. A harvest feast was held each autumn before the return to the caves to thank Tobats and Shinob for the bounteous crops.

Then came a period of several years when the summer rains and the winter snows ceased to fall in abundance. Each year it grew steadily worse. The

streams from which they had watered their crops failed. The corn and beans failed to mature. The wild grass would no longer grow. The game animals disappeared. They were without food. A council was called and men went out in every direction to seek any kind of animal that would serve for food. At last, having failed in every attempt, they turned in desperation to Tobats and Shinob.

For three days the Indians poured out their distress to the Gods, and on the third day, Shinob appeared. After questioning them and determining the nature of their problem, looking upon them patiently, Shinob said, "The deer, the antelope, and all the big animals went away to find food when there was none here. They were smart. All the birds, the squirrels, rabbits, and other little animals had also sought food elsewhere when they were hungry. You should have as much sense as the animals and the birds. The country is large and somewhere there is always good. If you follow the animals and the birds, they will lead you to it." Having instructed them, Shinob departed.

Since that time, the Southern Paiutes have been nomads. Leaving their homes in the caves, they have followed the game from high land to low and gathered the foods which the Gods distribute every year over the face of tu-weap, the earth.

RETURN TO HOMELAND

Before the grandfathers of our grandfathers were born, our people came to this land from the land of the setting sun. They came out of a cave in the high mountains from the top of which they could see waters wider than their eyes could reach... The people ask: "Did all our people leave the mother cave?" The story teller answers: "Our stories do not tell." The people then determine to return to the land from whence they came to see if any of their people remain.

This myth also mentions the desert, the high mountains, the cave, and the land of the setting sun from which the people came. They did not find their people when they reached their original homeland, but they met Shinob who told them their people were there, but that they should return to their own country without seeing them. They were allowed to see the hand of Tobats the older God. In it was a single eagle feather. Placing an eagle feather in each man's hair, Shinob gave these instruction: "Tell your people that you talked with Shinob and that you saw Tobats' hand. Tell them to wear one eagle feather bent forward like the hand of Tobats in the back of their hair." And the Paiutes always did so, in memory of this event.

Betty and Harold Huacher believe that the Utes are recent arrivals from the west. Their theory is that the Athapaskans, the Navaho and the Apahe, preceded the Ute and Paiute into the area, and that, situated north of the Pueblo people, they acted as a buffer between the Yutas and the Pueblo area. Hence, they feel that the principal contracts of the Ute and Paiute have been with the Navaho and Apache, and not with the Pueblo Indians.

A myth of the Tachini clan of the Navaho supports the Southern Paiute myth that tell of the great drought that caused them to become nomads. According to the myth there was a period when there was no rain in the summer nor snow in the winter. Finally, the Pueblo people of the Canyon de Chally were forced to leave their homes. Some came to live with the Navaho. Others went to the foot of the Lukaachakais mountains where enough moisture remained for them to plant crops. New homes were built but there was still no rain, and it was difficult for the people to sustain life.

Betty and Harold H. Huacher, "A thapaskan Migration," American Antiquity, VIII (1943). 80-88.

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Unit of Study

INDIAN HISTORY

Lorene C. Lee

Secondary Students

Ethnic Heritage Class
University of Utah
Salt Lake City

Appendix C

Objectives:

1. To acquaint students with a broad overview of Indian History.

2. Through an anthropological approach to history to examine some of the past cultural traits of Indians and observe those elements which persevere in today's society.

3. To acquaint students with the contributions of Indians people to Canadian, American and World Cultures.

4. To provide a means of self-identification and pride in his Indian background for the Indian student.

5. Through a knowledge of history to understand, appreciate the basis for many of the present day problems plaguing people of native ancestry.

6. Through an understanding of history, to break down the myths held by people of Indian and European ancestry and to dispassionately view the clash of Indian and European cultures over the past four centuries.

7. To develop, on the part of the Indian, and other students, a positive attitude towards, and a pride in their peers because of their common history in developing North America.

ORIGIN OF THE INDIANS

Objectives:

1. Students will be able to identify supposed points of man's origin and be able to explain the reasons behind such proposition.

2. Students shall be able to identify existing theories concerning migration routes to the New World.

3. Students will be able to identify the major evolutionary changes in man.

4. Students shall be able to identify certain Native American creation myths.

5. Students will be able to associate various animals to man's migration and survival.

6. Students will display an understanding of basic geological dating techniques.

7. Students will be able to describe the effects of the agricultural revolution upon New World inhabitants.

8. Students will be able to explain steps in the growth of nations (clan, tribes, etc.)

A. Theories:
   1. Ten Lost Tribes of Israel
   2. Melanesians
   3. Lost Continents of Atlantis
   4. Prince Madoc
   5. Chariot of the Gods
   6. The Devils Triangle
   7. Myths
   8. The land bridbe - Bering Strait
   9. Continental Drift
   10. Glacial Movements
   11. Indians came from South America and up
   12. Mu
   13. Boats
   14. Creation
   15. Always here

B. Evidence:
   1. First appeared 3 to 4,000 years ago
   2. Physical features of Asia and North America at that time
   3. Archeological evidence of early settlements - Sandia Cave in New Mexico, Terro de Feugo finds, etc. - radio - carbon dating.
   4. Marmes Man, Kettle Falls Dig, Weis Rockshelter
   5. Different linguistic groups
   6. Constant movements in North and South America

C. Dispersion of Groups within the New World
   1. The effect of climate
   2. Following the food supply
   3. Families, clans, tribes and nations
   4. The agricultural revolution and a settled life

Suggested Activities:

1. Vocabulary

Migration	Tribue
Agricultural Revolution	Climate
Dendrochronology	Nation
Land Bridge	Carbon 14 Dation
Glaciers	Pre-Historic
Clan	Laminites
Extinction	Homo Sapiens
Anthropology	Archeology
Geology	Domesticated

2. Suggested Projects:

   1. Read pertinent sections from above materials
   2. Student report on Glacial Activity
   3. Student essays concerning most probable migration routes
   4. Bulletin board display depicting man's arrival in the New World.
   5. Invite guest speakers - local historians - Anthropology teachers.
   6. Prepare charts which represent man's movement in the Americas.
   7. Student reports on animals of the era.
   8. Student reports on agricultural revolution.

Visual Aids and Materials:

The Indian Heritage of America, Alvin M. Joseph, Jr., Knopt, 1971, Chapters 5 and 6.

Kon Tiki, Thor Heyerdehl, Watts, 1951.

The RA Expeditions, Thor Heyerdehl, Doubleday, 1971.

The Indians of the Americans, H. Collier, Norton, 1947.

Americans Before Columbus, Elizabeth Baity, Viking Press, 1963.

American Epic, Alice Marriott, Pubnam, 1963.

Story of the Origin and Destiny of Man, Edgar Cayce, Coward, McCann, Geoheqan, Inc., 1971.

Prehistoric Man, Charles R. Knight, Appleton, Century, Crafts Inc., 1949.

America's Ancient Civilizations, Ruth and A. Hyatt Verrill, G.P. Putnam and Sons., 1953.

Man in the Primitive World, E., Adamson Hoebal, McGraw-Hill, 1958.

The Nature of Human Nature, Alex Comfort, Harper and Row, 1966.

The Story of Man, Carleton Coon, Knopf, 1962.

The Worlds Rim, Hartley A;exander, University of Nebraska Press

Filmstrip #B-29, "Man From the Dim West"
Filmstrip Kit 79, "The American Indian", with record
Transparency Set 49, "Indians of North America".
Transparency Set 46, "American Indian History".
Transparency Set 45, "Indian History and Culture".

GEOGRAPHICAL DIVISION

Objective:

1. Students will be able to name and describe the cultural areas of North and Central America.

2. Students will be able to list important features which identify tribes of the various cultural areas.

3. Students will be able to identify basic geographical landmarks and describe their importance to the cultural areas.

4. Students will be able to identify more important events and associate them to the cultural region.

5. Students will be able to compare and contrast the similarities and differences among the Mayas, Aztec, and Inca Indians.

6. Students will be able to locate on maps certain tribal locations.

Content: Geographical Divisions

a. Southwest Indians
b. Plains Indians
c. Great Basin Indians
d. Woodland Indians - Eastern and
e. North Pacific Coastal Indians
f. Plateau Indians
g. California Indians
h. Southeast Indians
i. Sub-Artic Indians
j. Far North Indians
k. Indian Civilization of Middle America

Activities:

1. Vocabulary

Plateau	Biotic	Potlash	Nation
Plains	Geography	Mound Builders	Bands
Prairies	Implements	Clan	Tribe
Culture Region	Shaman	Epidemic	Subsistence
Eskimo	Reservation	Anazasis	Cliff Dwellers
Gathers	Pyramids		

2. Other Projects:

a. Individual reports on tribes and or important persons.
b. Develop tribal location maps
c. Recreation of art objects found in the geographical divisions
d. Create posters or bulletin boards representing geographical divisions
e. Choose an important aspect of a geographical division and report on it (Plains - the arrival of the horse)
f. Explanation and or presentation of gribal dances.
g. Have Indian elders come in and give a lecture from his or her geographical area.

3. Suggested Activities For the Students:

A. Oral reports

Trill	Redundancy	Archaic
Voiced Sound	Character	Circumlocution
Vowel	Cuneiform	Coinage
Blend	Determinative	Loanword (Loan)
Extension of Meaning	Ideogram	Obsolescent
Language Family	Logogram	Photo-Germanic
Loan Translation	Sign Language	Alphabet
Obsolette	Whistle Talk	Cherokee Alphabet
Proto-Indo European	Vocal Cords	Cyrillic Alphabet
Hieroglyphic Writing	Kinesics	Pictography
Stimulus Diffusion	Syllable Sign	

B. Films on different aspects of cultural anthropology would help the students grasp the meaning of culture.

C. Films on the different cultures would further aid in the students seeing differences and similarities.

D. Outside reading material would also be helpful.

Visual Aids and Materials:

The Indian Heritage of American, Alvin N. Joseph, Jr., Knopf. 1971, Chapters 7 - 23.

Ancient America, Jonathan Norton, Time-Life Books, 1967.

Indians of North America, Harold Driver, c. 1961.

The American Heritage Book of Indians, William Branden, American Heritage Pub., 1961.

The North American Indians, Ernest Berke, Doubleday, 1963.

Indians of the Americas, H. Collier, Heard, 1962.

The Pueblo Indians of North America, Edward Dizier, University of Chicago, 1961.

Man's Rise to Civilization, Peter Farb, Dutton 1968.

A Pictorial History of the American Indian, Oliver LaFarge, Drown, 1956.

American Epic, Alice Marriott, Putnam, 1969.

Indians of the United States, Clark, Doubleday, 1966.

MAJOR TRIBES OF THE SEVEN BASIC CULTURAL AREAS OF THE AMERICAN INDIANS

1. North Pacific Coast

Alsea
Chehalis
Chinook
Coos
Kalapuya
Salish
Tillamook
Twana

2. Great Basin and Plateau

Cayuse	Klikitat	Pend Oreille
Coeur d'Alene	Methow	Umatilla
Flathead	Nez Perce	Yakima
Kalispell	Palouse	

3. California

Costanoan
Kato
Klamath
Maidu
Miwok
Mono
Paviotso
Pomo
Salinan
Shasta
Wailaki
Wappo
Washo
Wintun
Yana
Uokuts
Yuki
Yurok

4. Plains

Arapaho
Arikara
Cheyenne
Comanche
Crow
Dakotas
Gosiute
Sioux
Iowa
Kansas
Kowa
Mandan
Missouri
Omaha
Osage
Oto
Pawnee
Piegan
Ponca
Santee
Uta
Yankton

5. Southwest

Acoma
Apache
Cocopa
Hopi
Isleta
Maricopa
Mohave
Navaho
Papago
Pima
Taos
Walapai
Yavapai
Yuma
Zuni

6. Eastern Woodland

Algonquin
Cayuga
Chippewa
Delaware
Erie
Fox
Illinois
Kickapoo
Malecite
Massachuset
Menominee
Miami
Mohawk
Mohican
Montauk
Nanticoke
Narragansett
Naugatuck
Neutrals
Oneida
Onondaga
Passamaquoddy
Pennacook
Penobscot
Pocumtuc
Potawatami
Powhatan
Sauk
Seneca
Shawnee
Susquehanna
Tutelo
Wampanoag
Wichita
Winnebago

7. Southeast

Alibamu
Apalachee
Atakapa
Biloxi
Caddo
Catawba
Cherokee
Chickawaw
Chitimacha
Choctaw
Creek
Cusabo
Hitchiti
Houma
Kochai
Koasati
Natchez
Quapaw
Seminole
Timucua
Tonkawa
Tunica
Waco
Yuchi

GREAT INDIAN CIVILIZATIONS

AZTECS

1. Brief historical background and reasons for the development of a great civilization.

2. Main Characteristics
   a. Population
   b. Cities
   c. Religion
   d. Social and Political structures
   e. Agricultural and degree of specialization
   f. Unique aspects of the civilization, art forms, writing
   g. Clash with Europeans
   h. Brief history of main encounters
   i. Its downfall and subsequent history
   j. Its main contributions to Indian and white cultures

3. The downfall of the empire
   a. Religion
   b. Invasion of Europeans

MAYANS

1. Area of occupation - map work
2. Nature of their civilization
3. Customs
4. Contributions and developments:
   a. Calendar and number system
   b. Agriculture
5. Rise and fall of their civilization (causes)

INCAS

1. Development of the civilization (map work)
2. Order of government
3. Culture and Contributions:
   a. Quipu
   b. Agriculture
4. Downfall of the civilization (causes)

Visual Aids and Materials:

1. Films on different aspects of cultural anthropology would help the students grasp the meaning of culture.
2. Films on the different cultures would further aid in the students seeing the differences and similarities. Outside reading materials would also be helpful.
3. THE ANCIENT MAYA, C. Burland, Day, 1967
   a. Filmstrip #B-2, "The Incas"
   b. Filmstrip #J-29, "Incas and Their Way of Life"
   c. Filmstrip #J-30, "Incas Achievements in Arts and Science"
   d. Filmstrip #J-32, "Maya Achievements in Arts and Science"
   e. Filmstrip #J-33, "The Aztec and Their Way of Life"
4. IN SEARCH OF THE LOST CONTINENT - MGM

BIBLIOGRAPHY

1. Von Hagen, V., The Aztec: Man and Tribe, New American Library
2. Von Hagen, V., World of the Mayans, New American Library, 1960.
3. Gallenkamp, G., Maya, Pyramid Publications, Inc.
4. Von Hagen, V., Realm of the Incas, New American Library.
5. Prescott, W. H., The Conquest of Peru, New American Library.
6. National Geographic Society (ed.), Indians of the Americas, 1954 1957.
7. Stirling, M.W., Indians of the Americans. National Georgraphic.

A FIGHT FOR SURVIVAL

OBJECTIVES:

1. Students will be able to identify the purpose and function of the Bureau of Indian Affairs.

2. Students will be able to identify and utilize the terms assimilation and termination.

3. Students will be able to describe the Indian relocation program.

4. Students will be able to identify the Boarding School system; its good and bad points.

5. Students will be able to analyze various community programs utilized by the Indians. (Y.O.P., N.Y.C., and Vista)

6. Students will be able to recognize and describe Red Power movements and advocates in the United States.

7. Students will be able to describe the Wheeler-Howard Act of 1934 and its effect on the Indians.

8. Students will be able to describe the Dawes General Allotment Act of 1887 and its effect on the Indians.

CONTENT:

A. Assimilation or Reservation?
   1. Missionary influence
   2. B.I.A. - yesterday and today
   3. Reservation system
   4. Reservation or termination

B. Cultural Crisis
   1. Traditional Indian
   2. Urban Indian
   3. Reservation Indian
   4. American Indian Movement
   5. Indianness

SUGGESTED ACTIVITIES:

1. Vocabulary

Bureau of Indian Affairs	Reservation	American Indian Movement
Termination	Assimilation	Allotment
Public Health Service	Culture	American Dream
Detribalization	Relocation	Autonomous
Drug Store Cowboy	Red Power	Indian Reorganization Act
Militant		

2. Other Activities for the Students to do:

   a. Class visitation by a representative from the Bureau of Indian Affairs
   b. Student essay on the present Indian/White relationship
   c. Research paper, on the Indian Reservation system.
   d. Guest speakers from the tribal government
   e. Students report on the American Indian Movement
   f. Community representatives who can present evidence of a cultural rebirth
   g. A display of Indian people who are working to improve the life of the Indians in the community.

3. Visual Aids and Materials

The Indian Heritage of America, Alvin M. Joseph, Knopf, 1971, Chapters 25,26,27
Bury My Heart At Wounded Knee, Dee Brown, Nolt, Rinehart and Winston, 1970
The Long Death, Ralph Andrist
The Pueblo Revolt, Robert Silverberg, 1953.
The Indian and the Whiteman, Wilcomb Washburn, University of Oklahoma, 1952.
Life Among the Apaches, John C. Cremany, Rio Grande Press, 1970.
It All Started With Columbus, Richard Armour, McGraw-Hill
"The Diary of Bernal Diaz", Hubert H. Bancroft.
The Fur Trader and the Indian, Lewis Daum, University of Washington Press, 1965
Indian Oratory: Famous Speeches by noted Indian Chieftains, University of Oklahoma Press. c. 1971
How a People Die, Alan Fri. Doubleday, 1970
Indian Slave Trade in the Southwest, Lynn Bailey
The Conquerors, Allan W. Eckert, Little Brown, c. 1970

Filmstrip #J-5, "The Opening of the West"
Filmstrip Kit with records #79, "The American Indian"
Transparency Set #49, "Indians of North America"
Transparency Set #44, "American Indian"
Transparency Set #46, " American Indian History"

Custer Died for Your Sins, Vine Deloria Jr., Macmillan, 1970.
Disinherited: The Lost Birthright of the American Indian, Dale Van Every, Morrow, 1966.
American's Indian Statutes, Marion Grindley, 1966.
American Indian Education, Louis I. Jones, Nisylor, 1972.
We Talk, You Listen, Vine Deloria Jr., Macmillan, 1970
The New Indians, Stanley Stainer, Harper and Row, 1967
Red Power: The American Indian's Fight for Freedom, Alvin M. Joseph, JR. American Heritage Press, 1971.

THE IMPACT OF THE WHITE MAN ON THE INDIAN

OBJECTIVES:

1. Students will be able to describe the important reasons behind the need for the white man to come to the New World.
2. Students will be able to identify and describe the more important conflicts between the Indians and the white man.
3. Students will be able to identify the reasons why the White man was successful in defeating the Indians in the New World.
4. Students will be able to identify the techniques used by the Spanish, British and the French in their subjugation of the Indian.
5. Students will be able to describe the effect of reservation system and the background of that system.
6. Students will be able to describe the White Man's refusal to allow the browth of Indian revivalist movements (The Ghost Dance)

CONTENT: The impact of the White Man on the Indian

A. The Spanish
   1. The record of Bernal Diaz
   2. The Black legend
   3. The Spanish in the Southwest and California
   4. The Mission-Presidio Complex

B. The French
   1. The French in the New World
   2. The Voyagers
   3. The unique French-Indian Relationship
   4. Fur Trappers

C. The English
   1. Colonial Events
   2. The English push westward
   3. Permanent Indian frontiers
   4. Manifest Destiny and what is meant to the Indian

SUGGESTED ACTIVITIES:

1. Vocabulary

Acculturation	Prophet	Resistance	Exclusion
Reservation	Suppression	Massacre	Termination
Colonialism	Enslavement	Consersion	Reportimiento
Frontier	Encomienda	Accomodation	Epidemic
			Manifest Destiny

2. Other Student Projects

   A. Written or oral reports on various Indian Wars
   B. Map depicting locations of important conflicts.
   C. Report-The "Black Legend" of the Spanish
   D. Student reflections about "What if Columbus had missed the New World?"
   E. Community visitation by long standing residents to present first hand reports of impact
   F. Essays on the Mission Indians of California
   G. Essays on the death of a Culture
   H. Reports on the reservation system.

LITTLE INDIAN SPEAKS

People said, "Indian children are hard to teach.
Don't expect them to talk.
One day stubby little Roy said, "Last night the moon
Went all the way with me
When I went out to walk."
People said, "Indian children are very silent.
Their only words are no and yes."
But small ragged Pansy confided softly, "My dress is
old but at night the moon is kind, then I wear
A beautiful moon-colored dress."
People said, "Indian children are dumb.
They seldom make a reply."
Clearly I hear wee Delores answer,
"Yes, the sunset is so good.
I think God is throwing a bright shawl
Around the shoulders of the sky."
People said, "Indian children have no affection.
They just don't care for anyone."
Then I feel Ramon's tiny hand and hear him whisper,
"A wild animal races in me since my mother
Sleeps under the ground."
People said, "Indian children are rude.
They do not seem very bright."
Then I remember Joe Henry's remark:
"The tree is hanging down her head because
The sun is staring at her.
White people always stare.
They do not know it is not polite."
People said, "Indian children never take you in.
Outside their thoughts you'll always stand."
I have forgotten the idle words that people said,
But treasure the day when iron doors swung wide,
And I slipped into the heart of Pima Land.

---Juanita Bell

There are birds of many colors--red, blue, green, yellow--yet it is all one bird. There are horses of many colors--brown, black, yellow, white--yet it is all one horse. So cattle, so all living things--animals, flowers, trees. So men: in this land where once were only Indians are now men of every color--white, black, yellow, red--yet all one people. That this should come to pass was in the heart of the Great Mystery. It is right thus. And everywhere there shall be peace.

Hiamovi (High Chief), Chief among
the Cheyennes and the Dakotas.

How Well do you understand Indian People? (answer yes or no)

1. Must an Indian have at least one-fourth degree Indian blood to attend Federal Schools?
2. Are Indians taxpayers and not wards of the government?
3. Does the Indian population constitute less than 1% of the total population?
4. Can an Indian be elected President of the United States?
5. Are Indians citizens of the United States?
6. Were there provisions made for Indians in the Political structure of the United States?
7. Does the government supply all Indians with living expenses?
8. Do all Indians receive welfare benefits from the government?
9. Is the Indian income very low in comparison to that of the non-Indian?
10. Does the Indian's background equip him for the present day economy?
11. Do Indians have a good self-image?
12. Are Indians a cooperative society rather than a competitive society?
13. Was it a common practice for Indian tribes to have orphans?
14. Have Indians practiced group control by criticizing their members?
15. Are all cultures always changing?
16. Do most people change when they see the value and the need of change?
17. Are Indians changing rapidly in the last few decades?
18. Should non-Indians make the first move toward cooperation with the Indian society?

Concepts to remember:

1. An Indian with at least one-fourth Indian blood may be eligible to attend Federal Indian Schools.
2. Intermountain School, Brigham City, Utah, is the largest Indian school in the United States. (Approximately 2,000 students)
3. Indians are not "Vanishing Americans." As a result of better medical care, education, and health practices, Indians are increasing in numbers.
4. The term non-Indian rather than white should be used.
5. An Indian can become President of the United States.
6. Indians pay taxes and are not wards of the government.
7. Some Indians consider themselves members of a tribe, rather than as individuals in a community.
8. Many Indians are experiencing self-determination.
9. Indians had never needed a money economy background.
10. The Indian Reorganization Act of 1934 gave Indians self-government and self-direction.
11. Indians became United States citizens in 1924 by an Act of Congress.
12. Indians have practiced group control by criticizing each other.
13. Indians will tell each other what to do.
14. A culture is always changing.
15. Indians seldom will take responsibility for each other's actions.
16. The traditional Indian society was very competitive.
17. Indian life was oriented toward efficiency.
18. There was little or no provision for Indians in the political structure of the United States.
19. Indians establish rapport by asking, "Where are you from?" rather than, "What do you do?"

20. Indians constitute approximately .2 of 1% of the American population.
21. Contributions: words to our language, foods, medicines, arts and crafts, athletic achievements, strategy in warfare, governmental structure
22. Indian tribes differed from one another in: homes, physical stature, languages, values, geographical areas.
23. How Indian tribes were alike: cooperative societies, used shame as punishment rather than guilt, "local" local government, compact living quarters, not time oriented as is Western culture, habituated to work, oriented to saving for the future.
24. Indian tribes had no orphans.
25. A poor home is better than an institution.
26. All cultures are utilitarian. People change when they see the value and need.
27. Indians have very colorful traditions.
28. Two misconceptions about Indians:
    (a) Federal government supplies all Indians with checks
    (b) Indians receive welfare payments continually
29. The Indian income is generally very low compared to the income of the average non-Indian.
30. There is pressure from the home for students to obtain good grades; and there is support for education.
31. Indians have made rapid changes, especially in the last decade.
32. Non-Indians should make the first move toward cooperation with the Indians.
33. Indians are sometimes held back by discrimination; they often have meager facilities for studying and living.
34. Indians consider offensive the terms "buck" and "squaw".

COMMON ERRORS MADE BY TEACHERS

-Praising publicly (Indian children should be praised privately).
-Scolding a child (Indian parents do not scold children).
-Expecting an Indian child to look you in the eyes. In his tradition, lowering eyes and head shows respect.
-Not keeping confidential matters that are confidential.
-Making promises one cannot fulfill.
-Assuming child's natural parents are caring for him.
-"Staring" at Indian children. They consider this impolite.
-Referring to Indians as "squaws" and "bucks" is equivalent to using the term "nigger".
-Assuming child understands your meaning when he knows words. Example: "Come here" said to an Indian child leaves question in his mind; should one person respond, or two, or more? When should he respond, now or later? Consider that there might also be a hearing problem when he does not respond.
-Expecting Indians to go home (leave) without being dismissed.
-Expecting Indians to tell you if they don't understand. Some Indians are not allowed to ask questions.
-Expecting Indian children to respond individually. They respond better in groups. Progress towards individual response will be gradual.
-Using out-dated expressions which have no meaning for children.
-Expecting discipline from Indian parents. They are permissive, don't want to frustrate children.
-Expecting our cultural responses-such as "thank you"--some tribes had no word for "thank you." Handshake is only touching hands, not gripping hands.
Expecting a child to talk about himself before you tell about yourself.
-Use of idioms which might cause confusion. Examples: Fork in the road, tied up, check-money? Stop? investigate? develop a list and discuss meanings.
-Failure to call on Indian Children. Continue to call on them. Don't ignore them simply because they fail to respond.

SOME DIFFERING CUSTOMS AND/OR BELIEFS

Indian	Non-Indian
An owl may be bad luck.	Black cat may be bad luck. Avoid the number 13
Falling down during a dance is a bad omen.	Wishing performers good luck is taboo, instead say "Break a Leg."
Navahos burn hogan of dead; won't bury own dead.	Won't go through a cemetery at night.
Questions should be repeated three times before being answered.	Don't light three different people's
Abstain from food and drink during Sun Dance	Abstain from food and drink during Fast week or Lent.
Wearing different headbands as status symbols	Wearing star, bars, or pins on lapels as status symbols.
Consulting medicine man	Consulting psychiatrist
Use of spokesman instead of individual response	Use of a mediation board in negotiations

Suggestion: Teachers and students may develop a more comprehensive list together.

SIGNIFICANT DATES IN NATIVE AMERICAN HISTORY

1. February 8, 1885. Dawes Act. 160 acres held in trust for 25 years. Tens of millions of acres of Indian lands given away.
2. February 25, 1745. Colonies pass legislation paying rewards for Indian scalps.
3. March 5, 1770. Crispus Attucks, half-Indian, half-Black, killed in Boston Massacre, the first person to die in the Revolutionary War. He was leading a group of sailors in Massachusetts aginst the British. His name was taken from his mother's name meaning "Small Deer".
4. March 11, 1824. United States Secretary of War Calhoun creates in his War Department the Bureau of Indian Affairs.
5. April 1, 1832. BTA formed on this date. Interior Department rather than War Department.
6. May 20, 1862. Homestead Act passed by Congress granting 140 acres of Indian Land to settlers at $1.25 per acre.
7. June 2, 1924. An act of Congress made all aboriginal people born in the United States citizens.
8. June 18, 1934. Congress passed Wheeler-Howard Act, better known as Indian Reorganization Act, reorganize along parlimentary lines and a constitution.
9. June 25, 1876. George Armstrong Custer made the biggest mistake of his life at the Little Big Horn.

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Unit of Study

UNDERSTANDING NATIVE AMERICANS:
Their Heritage, Skills, Contributions and Future

Robyn Thompson
Larry Boydstun

Grade Level: Seventh (Secondary)

Ethnic Heritage Class
University of Utah
Salt Lake City

Appendix C

Objective: To promote Native-American awareness. The unit is divided into two main parts.

The first section is designed as a basic overview of the Native-American, his history and culture.

The second section consists of Native-American literature and exercises related to that literature, in order to help students recognize the complex problems that Native-Americans face. The variety of literature presented should enable the class to gain some understanding of the Native-American.

Monday: Overview and reading assignment

1. General History of the Native-American

   A. The instructor will give a very basic view of the Native-American - contacts with early explorers, movement westward and ways of life in early America.

   B. Past and present culture will be briefly discussed and also, its influences on white culture.

II. Bibliography and Reasing Assignment

   A. A bibliography, listing novels, anthologies, poetry, biographies and autobiographies dealing with the American Indian will be given to each student.

   B. Students will be required to read at least 3 of these books throughout the school year and give a written or oral report (at least one oral) on each one.

   C. In addition, each student will pick a book of special interest to him from the bibliography. During the last three class sessions of this unit, students will be divided into three groups, in which they will discuss the books they have read.

AMERICAN INDIANS

Berger, Thomas: Little Big Man. Dial, 1964; Fawcett
Bodsworth, Fred: The Sparrow's Fall. Doubleday, 1968; Sig/NAL
Borland, Hal: When the Legends Die. Lippincott, 1963; Bantam
Brandon, William: The Magic World. Morrow, 1971.
Brown, Dee: Bury My Heart at Wounded Knee. Holt, 1971: Bantam
Capps, Benjamin. A Woman of the People. Meredith, 1966; Fawcett
Day, A. Grove: The Sky Clears: Poetry of the American Indian. Univ, of Nebraska Pr., 1964.

Deloria, Vine: Custer Died for Your Sins. Macmillan, 1969; Avon

_____: We Talk, You Listen. Macmillan, 1970.
Geronimo: Geronimo: His Own Story. Dutton, 1970
Doughty, Dyre W.: Crimson Moccasins. Harper, 1966.
Henry, Will: Maheo's Children: Legend of Little Dried River, Chilton, 1968
Eckert, Allan: Blue Chief: War Chief of the Shawnees. Little, Brown, 1969
Jones, Weyman: Edge of Two Worlds. Dial, 1968; Dell.
Keith, Harold: Komanticia. Crowell, 1965.
Kroeber, Theodora: Ishi in Two Worlds. Univ. of Cal. Pr, 1967.
LaFarge, Oliver: Laughing Boy. Houghton, 1963..
Lewis, Richard, ed.: Out of the Earth I Sing: Poetry and Songs of Primitive peoples of the World. Norton 1968.
McNichols, Charles S.: Crazy Weather. Univ. of Neb. Pr., 1967

Tuesday

I. American-Indian Stereotypes.
   A. Stereotypes test.
      1. Students will be given a True-False test. They will have to determine which stereotypes are true and which ones are false.

      2. After students have finished the test, it will be discussed and students will decide whether or not each stereotype is valid.

   B. Students will be given the following test: Answer T or F

      1. All Indians live in Tepees
      2. Indians are Christians
      3. Indians are wealthy
      4. All Indians belong to a tribe
      5. All Indians have dark skin and dark hair
      6. Indians are alcoholics
      7. Indians drive Porches
      8. Indians are Lawyers
      9. Indians are not family oriented
      10. Indians are good with their hands
      11. Most Indians live on a reservation
      12. Indians are athletic
      13. Indians are Army officers

Wednesday

I. Poetry

   A. "Twentieth Century Warrior"-E.L. Meeks

      1. Students will be given a copy of the poem so that they can follow the text as the teacher reads aloud. Also, by having the text in front of them, students will be able to participate more easily in any discussion.

B. Discussion

1. Students will be led into a discussion of the poem through questions asked by the teacher. For example:

   a. Did they like the poem? Why or why not?
   b. What is the poem about? Have them sight examples to support their interpretations.
   c. Did they agree or disagree with what the poem says? Why?

C. Assignment

1. Students are to write one or more pages on whether or not they agree with the opinion expressed in the poem and give their reasons why. Students will be given time to begin writing in class, but the assignment will be due on the following Monday.

TWENTIETH CENTURY WARRIOR
By E. L. Meeks

Fight on, New Warrior!
A new day is now at hand!
With the coming Sunrise,
Look hard across this land.

The lovely face of Mother Earth
Has all been re-arranged.
Time does this to everything--
Even our people have changed.

The buffalo is gone--the teepees are gone,
There's no more council on war.
In many men's minds--with everything gone--
The real Indian is no more.

But, we don't need such things to remind us
Of who we are, or what might have been.
Our lives are now; we must live them now,
Not as they once were then.

If we open our eyes and lift up our heads,
As a people, I'm sure we'll find,
The new war is not a physical one--
But one that is fought in the mind.

So, it's time to change our fighting styles
From those in days of old,
To contend with pride and dignity--
As people both proud and bold.

I know I feel (and I'm sure you feel)
There are those here on our lands
That no matter what we say or do,
We will never change their plans.

They are here to stay, and stay they will
No matter what we say.
But for the sake of those who follow us,
We need to point the way.

We cannot fight as we did then
With spear, knife, arrow and bow.
This war is a subtle one,
There is much we need to know.

Learn everything about the other side--
His politics, his thoughts, his ways.
I say to you: It's the only path
To increase our peoples' days.

To hide your face from society--
To be set apart, like books on a shelf,
Is doing just what the system wants.
The Indian defeats himself!

Lift your voice to praise your brother!
Stop trying to tear him down.
Reach out and support one another,
Lift our image from the ground.

Seek new paths through education,
And do so as true human beings.
We <u>can</u> compete with everyone else--
A new chant will be ours to sing.

Step forward, Twentieth Century Warrior,
The mind's a great battlefield.
It is time for the world to see once more,
THE INDIAN IS STILL REAL!

<u>Thursday and Friday</u>

I. Short Stories
   A. The teacher will read two or three short stories aloud during this two-day period.

   B. Each story will be discussed in detail, including plot, tone and setting. Discussion of characterization will be emphasized, so that at the end of the discussion students will "know" the characters thoroughly.

   C. As a final exercise, students will take turns role-playing the characters from the short stories that were read in class. Students can role play an event that occurred in the selection; or have students role play theoretical events that could occur after the selection ends.

Characters have been discussed thoroughly because in role playing, the actors must know the people they are portraying.

This exercise is designed to increase understanding of the American Indian by putting students in their place in certain situations.

THE LONELINESS OF THE COYOTE by Delbert Haloo, junior, Phoenix Indian School
Zuni

It was late in December, last year. We were just sitting around the house doing nothing. My grandfather came home about seven o'clock and we asked him if he would tell us a story. In a little while, he came into the room and sat down on a chair. Then he began to tell the story about the coyote and the bee.

A long time ago there was a coyote. He was staying with his young ones and they were very hungry and thirsty. They lived on the top of one of the small mountains.

The coyote said he would go to look for water so he told the young ones that he would be back as soon as he found some water. Away he went, through the woods and mountains. It was a long way for him.

He looked and looked until he came to this pond. There he drank. While he was drinking the water, he heard something-some kind of noise that he had never heard before. He looked up and, quite a way from him, there he saw a bee singing. He went to the bee and asked him, "Why are you so alone and sitting hear this pond?"

The bee looked up and asked him, "Why are you alone?"

The coyote said, "I came for some water for my young ones. I left them alone up on the mountaintop."

The bee did not say antyhing.

The coyote asked, "Why are you singing here alone? Where are your friends?"

The bee said, "I have no friends. This is my home. The reason I am singing is because I am happy."

The coyote looked up and said, "Well, if you are happy, try to stay that way. Happiness is what we want." Then the coyote said, "I guess I'd better go now, because my young ones are probably starving and dying from thirst."

The coyote put water in his mouth and left. As he reached the mountaintop where his young ones were waiting for him, he found that three of them were missing. He was too late. They had been eaten by a wolf. All the coyote could find was their fur.

The coyote was alone.

The coyote did not sing. He found emptiness and not happiness. He died of loneliness.

SOMEONE I'LL NEVER FORGET by Cathy Enriquez, sophomore, Stewart Indian School
Papago

There's a certain love I have for a wise old white-haired lady, my Indian grandmother. (She was actually my grandmother's sister.)

I was her eyes, her hands, her legs, and I talked with her, laughed with her, wept with her; but there was one beautiful thing I admired and will never forget which only she possessed, and that was her mind.

I loved her for what she was. She taught me the great undying pride of our heritage. We'd spend hours in the warm days talking of everything under the sun, while I pushed her in her crude, homemade wheelchair. She'd sing, and then I'd join in, and you could hear our voices blending and echoing in the valleys. She had a full rich voice which I still dream of...then we'd laugh together of little things that we'd found humorous.

If I'd had my way, I would have spent my life with her, speaking her language, which was Papago, and learning of things...we two, and her creaking wheelchair. But heaven took her from me one spring afternoon as the flowers were blooming.

I was young then, only about ten or eleven. Sometimes I dream about her, and when times are bad, she seems to smile and say, "Yes..I know it's bad, little one, but dry your eyes and try again."

A NECKLACE FOR JASON by Margaret Lucero, senior, Albuquerque Indian School
Santo Domingo Pueblo

A slight warm breeze touched my face, as the porch swing squeaked. Mary and I added another bead to the necklace. A feel of happiness was all around us. It was a perfect day - Memorial Day. Most of the family was home for a reunion. The younger kids were playing in the yard.

About two o'clock in the afternoon Jason came home. When I looked at my brother, I did not see the handsome man of twenty-two that I loved best of all the family. Instead, I saw he was in his usual condition, bloodshot eyes and hair that looked as if it hadn't been washed or combed in months. He went into the kitchen. He kept staggering around, trying to get food from the refrigerator, and asking for money.

My Aunt Netty was still cleaning in the kichen from the three turns at feeding all the family. She looked small and old as she wiped her mouth on the wet hand towel. Then Jason bumped her with the cabinet door. She jumped and pushed him a little as she said, "All right, that's enough. Where have you been all day?"

"You don't hafta know...you don't care anyway. The only time you ever come over is when you wanta get us mad ," he said.

"Well, the least you could do is stay home and help, or get a job somewhere. I'm telling you this and it's for your own good. I don't yell at you just to yell, or that I don't care. I do care and that is why I want to see you make something of yourself."

Jason clenched his fists, his eyes looked more bloodshot-like the forest fire scorching every inch of the dry land.

He yelled, "Get out of here, go home and leave me alone!"

One could have heard him yelling for miles around.

"Im gonna take my clothes and leave. I don't know where I'm going, but I'm leaving for good. I'm sick of people telling me what to do, trying to run my life! I might as well shoot myself," sobbed Jason. Tears rolled down both sides of his face and across his mouth.

"Go ahead, if you're man enough to do it. Let me see you shoot yourself," Netty urged. She stuffed a folded bill into his shaky hand. "Here, you can buy the shells at the store."

"Why don't you leave him alone?" I shouted,

"Get out, killer, killer!" screamed Jason. "You damn trouble-maker!"

Netty left that instant, in less than one second, it seemed.

Then it all happened in such a flash I didn't have time to question where Jason got the rifle and the bullet. The gun went off and he was on the ground, blood squirting from his neck, the rifle next to him.

"He did it! He shot himself!"

"Jason, please don't die. Don't leave us," I cried as a pool of blood formed around him, leaving a wine-colored tint in the sand.

"Go get somebody! Please, somebody, help!" Gramma was shouting.

The neighbors were crowding around, trying to see who it was and what had happened.

"Get out of here. Go on....move on...you don't need to know. Can't you people just mind your own business?" I begged.

I heard Gramma say, "Come on in, girls. The men will bring him inside."

They brought him into the house. He was calling in a weak voice, "Rose, Rose, Gramma, Mary, I'll be all right. Don't cry. Hey, I want a drink of water."

"No, you must not talk. They'll take you to the hospital. You can get a drink when you are fixed up. O.K.?" I whispered to him.

"Tell Aunt Netty...go get her..I want her to see what I did for her."

We piled into the car and speeded down to the ranch to get Grampa.

"We came to take you home, Father. Jason just shot himself and now they're blaming me," Netty said. "Come on, get in!"

"Well, how did he do it?" Grampa asked.

Jason was still lying on the floor when we entered with Grampa.

"So. You took it like a man and shot yourself. Just what is it you're trying to prove? You have brought us much shame and you have no shame at all. Now, look what you did-tried to take your own life."

"Leave him alone!" I cried. "It's all Aunt Netty's fault. If she hadn't been here, this wouldn't have happened. She pushed him into this. We weren't even going to say anything to him."

"She knows very well how boys get when they're drunk," added Mary.

"All right, my people," one of the men said in a soft voice. "It's not going to do any good to argue. Let's just pray together for him, so he will come home well in body and soul."

Our neighbor, Tubby, who is always helpful, volunteered to take him to the hospital. Five men carried him out, wrapped him in a blanket and put him in the camper. Both Aunties, Marie and Kate, went along with Tubby and his son.

No one ate supper that evening. Instead, we just sat around watching each other.

For days and weeks our beads lay where we had left them. We couldn't get interested in finishing them.

Two long months passed.

Then, Mary and I decided to finish our Memorial Day necklaces. It was a hot choking day-not even the slightest breeze was stirring. We were sitting in the porch swing when a gray station wagon pulled up in front of the house.

There was Jason, coming home from the hospital. He didn't look like himself...so thin...his beard covered his face, he seemed quiet and peaceful. We looked at each other in half grins, but we didn't say a word. When he reached the porch step, I put the finished love beads around his neck.

MY MOTHER by Selena Manychildren, senior, Phoenix Indian School
Navajo

The one person I love and appreciate the most is my mother. To me, Mother is a gift from God, filled with love, kindness, forgiveness, and purity.

When I am at home, I sometimes watch her prepare tortillas over a hot open fire. With her back straight and head high, the heat of the sun and fire does not seem to irritate her. The full-gathered green skirt is carefully tucked under her, and the sleeves of her bright orange velvet blouse are neatly rolled up to her elbows.

She takes a ball of white dough from the red-rimmed white bowl and rapidly flattens it into a circular shape in the palms of her quick hands. The dough begins to get thin and wider as it flaps in a circular motion from one hand to another. Every now and then, she stops to even out the thickness around the edges of the dough. The flour from the dough settles on her lap and makes powdery spots on her green skirt. She does not seem at all perturbed as she continues to keep the dough moving between her hands.

Nearby the fire leaps into the air, and the charcoals crackle as the tiny sparks fly up and fall to the ground. Using one hand, Mother takes hold of a long stick and hastily digs the red-hot charcoals from under the burning firewood. The hot orange-yellow flames leap at the stick as if to catch and engulf an intruder. Flickers of tiny blue flames at the end of the stick disappear as she pokes it into the ground close to the hot fireplace.

Next she places a rugged stone adjacent to the hot coals and a crude handmade square-wire grill over the coals against the stove. Tiny orange flames rise and fall over the red-hot charcoals. Using both hands, Mother covers the grill with the dough. The appetizing smell of bread baking over an open fire gradually fills the air. A small black ant approaching the fireplace stops as if to smell, and turns away to continue its journey in a different direction.

Lumps rise on top of the bread, and Mother flips the bread over so that the nice golden brown side faces up. The smell becomes more appetizing as the tiny smoke from the bread fades into the air.

My hungry looking little sisters peek from behind the house and continue to play, but not for long. One by one, they eagerly gather around Mother and try to help, each with her mind on the taste of fresh hot bread. After breaking off a piece of fresh bread, they continue to play only to find that, moments later, one piece was not enough.

Mother toils from day to day, but in her work she sings songs which have a special meaning to us. Her pleasant voice rises and falls softly as each word of the song passes through her lips. Her song is a thank-you song to the holy spirits for the many wonderful things that have come her way in life. There is a certain magic that stills the air as she finishes her song and starts another one.

With Mother there is never a moment of sadness except for a brief time when we leave for school in the fall. Nine months with my two little sisters, my stepfather, and the sheep begin here for Mother.

Fall and winter pass slowly until finally spring begins. The snow melts and the mountainsides grow green again. The beautiful red Mexican champion flowers unfurl in the clean fresh air. This is the season Mother likes best of all.

There is freshness everywhere as preparations for the summer begin with sheep shearing and the counting of lambs. Through it all, the quickness and the gaiety of Mother and my stepfather make the choreful event seem like a ride in a roller coaster, beginning and ending real fast.

When shearing sheep, Mother and Father each catches a sheep and ties the legs together first. After the sheep calm down, the thick wool on the head is sheared off first; then the rest of the wool down to the legs is sheared with big awkward shearing scissors. The difficult places around the stomach are done carefully so as not to cut off any skin. After the wool is all sheared, the sheep is untied and set free. The sheep usually stumbles away, almost running, with its tail twitching from left to right. After the chore is done, the wool is stuffed into big gunny sacks and stored away to be carded, spun, dyed, and woven into a rug or a saddle blanket.

The times I cherish the most every year are those when I first see Mother again after nine months of school. Every year we stop at Tuba City Boarding School on our way home and wait to greet our parents as they come to pick us up.

I still remember last spring when we stepped off the bus into the cool sunny morning. The little boarding school children were in line to the dining room for breakfast. I did not eat that morning, because I felt awkward and uncomfortable as a thousand small dark eyes seemed to follow me everywhere I went. Instead, I sat on the red brick wall under the shading row of cottonwood trees and waited for Mother.

It was then that I saw Mother walking toward me under the shade of the trees. Her long silky blue skirt swished above her brown shoes as she walked. Her matching velvet blouse was very attractive with her turquoise necklace and bracelets. Her hair was neatly tied back in a knot with white yarn and her turquoise earrings dangled gently. Her long strapped leather purse swung slightly at her side as she carried my squirming little sister in her arms. I felt a feeling of joy and security as she hugged me close. I was glad to be home and happy that Mother was there.

Perhaps my little brothers and sisters will one day feel the magic of coming home on a bus and having Mother there to greet them. For me life is just now really beginning, and I thank Mother for loving and guiding me.

This is my last year in high school, and our graduation will be on May 27. I know Mother will be very proud of me, for I am the eldest and the first in the family to graduate. My most important aim in life is to fulfill my goals and make them come true in order to show my love and appreciation to Mother. I know there is no end to proving one's love for one so special, but I am willing to show God that I am grateful for his wonderful, precious gift.

Monday:

I. Poetry

A. A number of poems will be read to the class by the teacher. The poems will be taken from ARROWS FOUR-Prose and Poetry by Young American Indians.

B. Assignment

1. After discussing the poetry that has been read to the class, students will be assigned to write a poem about Native-Americans as they understand them. This will help the teacher to see the progress of the class and what they have learned so far in this unit.

(only a few poems will be inserted here-see Arrows Four for more)

TRAIL OF BEAUTY by Jon Haley, senior, Albuquerque Navajo

We're the children of brother tribes.
Our births were in rustic land:
Arizona,
Utah,
Colorado,
New Mexico
Places called "Reservations"

In Nature's beauty we grew
Until we were put in school
To learn the ways of the world.

Our parents want us to continue
in the trail of beauty

Made by their forefathers,
Those with hair turned white,
Faces wrinkled
Because they have seen
Old Lady Gray Salt.

My brother! My sister!
Dream back to the days
We first learned, "Yes and No."
What a long hard trail we have walked,
Day and Night,
with earth and sky near us
The evening star to guide us
We have traveled for twelve years.

Now, as though the sun stook still
We reach our first goal,
This is the new day, We walk with beauty in
our minds and in our hearts.
May we always walk in beauty
Until we find,
In beauty there is truth, truth, truth.....

SQUAW by Ray Benally, senior, Wingate High
Navajo

Bright as mother sun
Round as summer squash
Shines like new apples
She carries summer's warmth

A GIFT by Sherry Hampton, junior, Sequoyah High
Choctaw

An aged woman's glistening eyes meet mine
She turns, stoops,
Hands me her wrinkled peach.
I gaze into the peach
And see myself
as an old woman.
I touch wrinkles and slumped shoulders. I head the
advertisements of dyes and youthful creams.
I taste strong cups of tea and bitter pills. I feel
heavy shawls and lonely afternoons.
I see roaring busy streets and crowded stores.
I smell smoggy congested cities.
I sense fear of the end of my speeding life.
I shuffle.
Tears are in my eyes.
I see a young stranger,
I turn, stoop,
hand her my wrinkled peach.
I understand and
turn to thank her,
But the old woman is gone.

_____ by Joseph Concha, sophomore
Taos Pueblo

the president of amerika
blows BIA smoke from his
authentic peacepipe
words come from his mouth
like an accident of white bones
the great white choice
turning on the polluted truth
over paved asphalt roads
suffocating ancient religions
crowding our people into smog-filled cities
old men fight for their burial grounds
hold onto their religions
sing chants that go unanswered

Tuesday:

I. Culture games
   A. The teacher will read a story and poem about the ceremonies and recreation of the American Indian in order to help students understand more about Indian culture.

   B. Games
      1. To aid in the discussion of culture, two games will be explained to the class and then played.
      2. The teacher will discuss the fact that in different tribes the games may be played differently or at different times of the year.

Dish game a short explanation will be given. The game will be played with 6 peach seeds, which have been painted a different color on each side. The seeds are placed in an Indian basket, rolled around, and rolled out of the basket onto the floor. The game is played with teams, alternating turns. If a player gets 4 of the same color on his turn, his team is given 1 point. 5 of the same color, 2 points. 6 of the same color is an automatic way to win. If players of the same team get two 5's in a row, they win the set too. The team who wins 5 sets wins the game.

Moccasin game students will be told that this game is played with three peach seeds. One blue and three of the same color. The seeds are placed in the toes of moccasins (one in each) by one team. The other team tries to guess which moccasin the blue seed is in. The moccasin with the blue seed in it should be picked on the third try. If they pick it on the first try, they must give the other team 4 sticks (points). If they pick it on the second try, they must give the other team 3 sticks, and if they guess it on the fourth try, they must give the other team 2 sticks. But if they pick the blue seed on the third try, the other team must give them 4 sticks.

Wednesday, Thursday and Friday:

I. Group Discussion

   A. Students break into their three groups to discuss the books they have read.

II. Students should include the following points in their discussions:
   1. How has the experience of the Native American been different from that of a white?
   2. What are the things in the Native American experience that have had the most influence on their lives.
   3. How has discrimination affected the Native American
   4. How does the book, story, poem affect you?
   5. Did you find it believable?
   6. What does the book tell us about the Native American experience?
   7. How could the book be changed if genre or narrator were different?

Conclusion: Throughout the year, the teacher will continue to integrate Native American literature into the classroom.

Unit of Study

"EARLY PEOPLES OF NORTH AMERICA AND THEIR DESCENDENTS"

JoAnn B. [illegible]son

Upper Elementary Children

Ethnic Heritage Class
University of Utah
Salt Lake City

Appendix C

Goals: To help each child:

1. To learn something of how the earlier people of this country provided for their basic needs using the natural resources available to them at their particular time and in their particular area.

2. To realize that individuals in any culture are important to their family and their group and their nation and that they are worthy of being accurately understood.

3. To recognize and give credit for the contributions given by a people of earlier days which we can enjoy today.

4. To know that learning is a cooperative activity, that we can make a good contribution to the group by individual thinking and work and through group planning and evaluation; To know that each is responsible for learning from others in the class through developing better listening skills.

5. To learn to make commitments in terms of ability (including availability of resources) to fulfill the commitment.

6. To learn good ways to obtain information: the use of books, stories, magazine articles, pictures, slides, film strips, films, records, time-lines, charts, maps, tapes, artifacts and through resource persons.

7. To sort myths and misconceptions from truth about Native Americans

(Partial credit for this list is given to The Social Studies in the Elementary School: A Tentative Course of Study for Ogden City Schools, 1965.)

BACKGROUND UNIT: Geographical Relationships of North America-Development of Skill in Use of Globe and Maps.

Concepts for review and extention:

Review: 1. The earth rotates from west to east, and the relationship between day and night is due to this rotation.

2. The position of the earth in the inclination of its axis has an effect on length of day and night and seasonal change.

3. Locate the three major oceans and the lands which they touch; Locate and name the continents.

4. Review vocabulary--the basic geographical terms used to designate land and water forms. (Bay, beach, brook, canyon, cape, cave, coast, continent, continental shelf, current, delta, desert, field, forest, glacier, gulf hill, horizon, island, isthmus, lake, mountain, mountain range, ocean, peak, peninsula, pond, prairie, river, sea, sea level, soil, stream, swamp, tide, tributary,

valley, volcano, waterfall. Also woodlands, plains, and meadows. Also, words of direction such as east, south, west, north, northeast, southeast, southwest, north west, as they relate to the globe.

Extend: 1. By learning about some ways that the earth's shape, size and set of motions influence plant and animal life on earth.

2. By learning about some ways in which the shape of the earth affects the distribution of sunlight, egetation, circulation of air, and climatic conditions.

3. By learning to be increasingly skillful in interpreting many kinds of maps such as those used to provide specialized information such as rainfall, natural vegetation, soils, average annual temperature and seasonal range, etc.

4. By learning to understand relief on a map or globe as it is shown by merged colors, shading, contours, and hachures.

5. By learning to make maps of various types, devising map symbols and legends for the particular information they wish to communicate, for example, food production, languages spoken, etc.

I. STEPS FOR DEVELOPING SOCIAL STUDIES UNIT ON THE EARLY PEOPLES OF NORTH AMERICA AND THEIR DESCENDENTS

A. Motivation:

1. During the several weeks of the background unit on Geographical Relationships of North America, the teacher will read (during a quiet period after lunch, for instance) each day a few pages of Among the Shoshones by Nick Wilson (Salt Lake City, Utah: Bookcraft, 1969) --a reprint of the original printed in 1919 by World Book Co. of Yonkers on the Hudson, N.Y. under the title The White Indian Boy: The Story of Uncle Nick Among the Shoshones.

Approx. Time:
1-2 days

2. After completion, guide students to identify the common activities that all peoples--of today as well as of earlier times--engage in as a society. Prepare a bulletin board charting these.

* "All people plan their activities":

a. To protect and conserve life, health, property, and resources,

b. To create tools and techniques needed to use the natural resources available in the environment,

c. To produce and distribute goods and services required for survival of the group, such as food, clothing and shelter,

* "Ten Basic Activities," quoted from "The Social Studies in the Elementary School: A tentative Course of Study for Ogden City Schools, Third and Fourth Grades:" 1965

d. To satisfy his aesthetic and spiritual needs,

e. To provide for and to participate in recreation,

f. To educate young people in the ways of the tribe and their work patterns,

g. To transport people and goods,

h. To trade surplus goods for desired articles,

i. To communicate feelings and ideas,

j. To organize and govern the tribe in such a way that the lives of the members would be effective and happy in their own culture.

1-2 days

3. Introduce either the National Geographic's "Indians of North America," (Supplement to issue of Dec. 1972) or else "Map of Indian Tribes of 1650," (Scholastic Magazine, 1970). Correlate geographic factors of background unit to add to above list..

"All people, in order to survive, must adapt these (above) activities to:

a. The climate of the area in which they live

b. The available resources of that area

c. The natural and man-made, internal and external events of life--such as natural calamities, diseases, and the agressive activities of other peoples.

B. Raising Questions for Research

1. Criteria for Questions

a. Will the question lead to greater knowledge and understanding?

2-4 days

b. Quality is more important than quantity.

c. Avoid "yes" and "no" questions

2. Using the understandings and appreciations gained during motivation period, rephase "Common Activities," and the geographical and historical considerations into questions for research purposes and be sure that the questions are in meaningful language for the children. Chart

3. Raise new questions regarding lasting contributions of the American Indians. Add to chart.

4. Raise new question regarding the major changes during the last few decades and the present situation of the American Indians. Add to chart.

C. Organize the class into committees to gather information.

1. Chart the seven major geographical areas of the United States and answer:

1-2 days

a. What are the names of the American Indian tribes originating in that area?

b. Which is the particular tribe that each committee will research?

Eastern Woodland (including Iroquois, Delaware)

Southeastern (Creek, Natchez, Seminole, Cherokee, etc.)

Plains Indians (Dakota, Pawnee, Crow, Blackfoot, Cheyenne, Sioux, Kowa, Mandan, etc.)

Southwest (Zuni, Navajo, Pima, Apache, Hopi, Taos, etc.)

California (Pomo, Maidu, Yurok, Mojave, Yani, etc.)

Plateau (Nez Perce, Spokane, Kutenai, Shoshone, Bannock, Ute, Paiute, etc.)

North Pacific Coast (Tlingit, Nootka, Kwakiutl, etc.)

2. Organize within each committee to answer "questions for research,"

D. Obtaining Information

1. Draw from children (and chart) all possible kinds and sources of information including:

1 day

a. from libraries or homes--books, magazines, newspaper articles, charts, encyclopedias, pictures, time-lines, tape recordings, records, films, film strips, artifacts, etc.

b. From Resource persons (1) local people from any American Indian Tribe who is knowledgeable, (2) University students or teachers of competence, and (3) other specialists such as museum personnel.

1-5 days (depending on past experience) 2. Review learned skills for locating answers to questions such as using tables of contents and indices, skimming and reading for for detail, and taking of careful notes and documenting the source of information...

1-2 weeks 3. Independent research time. Teacher might give each committee a list of possible resources available within the classroom or within the school library but children should be encouraged to search for sources from home, public library, and other outside sources. During this time period, it is important that children feel free to come to the teacher with problems but if too many are presented she should conserve her time and energy and pull a larger group of children needing a specific type of help and give them instruction. For instrance: Some children will need more help with vocabulary development.

1-2 weeks E. After several groups are prepared to report to the class, (teacher checks on the quality of their research), the class is brought together and one at a time the area committees report. The remainder of the class has the responsibility to ask questions, challenge over-simplifications and stereotypes, and in general check to see that the information is as complete as possible. The class should check to see if several resources were used, consider the reliability and accuracy of the information, evaluate to determine if the information gained answers the question before and pertinent information is charted. The committee should also declare how they plan to apply their learnings. (See F. below.)

F. Using Information

1-2 weeks 1. Apply learnings to planning activities to be shared not only with class but other classes in the school and P.T.A.

a. Dramatic representation
b. Paint panel picture
c. Construct table model of Indian Village
d. Map making
e. Clay figures
f. Illustrations
g. Teaching games to class
h. Writing stories in style of Indian Tales
i. Writing poetry in appreciation of nature
j. Demonstrating Indian music and dances
k. Cooking and eating foods from different tribes
l. Making a time line or a pictograph
m. Organizing a collection of artifacts or pictures
n. Taking a field trip

2. Class discussion on questions of application of knowledge to pupils' lives:

2-3 days

a. How is a multi-ethnic community different from a single-culture community? How is it stronger? What problems are inherent?

b. What are our obligations to peoples of different cultures within our community, state, and nation?

3. Class culmination and evaluation (the sharing with others of application of learning--F. 1 e.g.)

II. Teacher evaluation

A. Appraise outcomes in relation to goals set in the beginning.

B. Make notes of successful techniques, methods, and activities for further experiences with the Unit. Also keep notes of how much time each part of the unit took and any less-successful experiences to be avoided in the future.

III. Resources:

A. Resources for General Information on Indians of North America

Books:

1. Andrist, Ralph K., and the Editors of American Heritage Magazine, To the Pacific with Lewis and Clark. N.Y.: American Heritage Publishing Co., 1967

2. Amon, Aline. Talking Hands. Doubleday & Co., 1969.

3. Baldwin, Gordon. Games of the American Indian. W.W. Norton & Co., Inc. 1969.

4. Brandon, William, Adapted for young readers by Anne Terry White. The American Indian. N.Y. American Heritage Publishing Co., Inc., 1963.

5. Brewster, Benjamin. The First Book of Indians. Franklin Watts, 1950

6. Budd, Lillian, Illus. by George Armstrong. Full Moons--Indian Legends of the Seasons. Rand McNally.

7. Burton, Jimalees, Indian Heritage, Indian Pride. Norman, Oklahoma: University of Oklahoma Press, 1974.

8. Compton, Margaret, American Indian Fairy Tales. Illus. by Lorence F. Bjorklund. Dodd, Mead.

9. Culin, Stewart. Games of the North American Indian. N.Y.: Dover Publications, Inc., 1975.

10. Dorian, Edith and Wilson, W.N., Hokahey!. N.Y.: McGraw-Hill Book Col., Inc., 1957.

11. Edward, Ruth M., American Indians of Yesterday, San Antonio, Tex.; The Naylor Co., 1948.

12. Farquhar, Margaret C., Indian Children of America, N.Y.: Holt, Rinehart and Winston, 1964.

13. Fenner, Phyllis R. Indians, Indians, Indians: Stories of Tepees and Tomahawks, Wampum Belts and War Bonnets, Peace Pipes and Papooses. Illus. Manning d V. Lee. N.Y., Watts, 1950.

14. Grant, Bruce, American Indians, Yesterday and Today. Illus. by Lorence F. Bjorkland. N.Y.: Dutton, 1968.

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16. Georgakas, Dan. Red Shadows, The History of Native Americans from 1600 to 1900, from the Desert to the Pacific Coast. N.Y.: Doubleday & Company, Inc., 1973.

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18. Hollings, Holling Clancy, The Book of Indians. N.Y.: Platt & Munk Co., Inc., 1935.

19. Hunt, Ben. Ben Hunt's Big Indiancraft Book. Bruce Publishing Co., 1945.

20. LaFarge, Oliver, The American Indian, A special edition for Young readers. N.Y.: Golden Press, 1960.

21. Leavitt, Dr. Jerome E., America and Its Indians. Illus. by Robert Glaubke. Chicago: Children's Press, 1962.

22. Martin, Patricia Miles, Indians, The First Americans, Illus. by Robert Frankenberg. N.Y.: Parent's Magazine Press, 1970.

23. Mason, Bernard S., The Book of Indian Crafts and Costumes. Drawings by Frederic H. Kock. N.Y.: Ronald Press Co., 1946.

---, Dances and Stories of the American Indian. Photos by Paul Boris and others. N.Y.: A.S. Barnes & Co., 1944.

24. McNeer, May Yonge, The American Indian Story. With lithographs by Lynd Ward. N.Y.: Ariel Books, 1963.

25. Moyers, William and David Cooke, Famous Indian Tribes. Random House, Inc., 1954.

26. Myron, Robert, Mounds, Towns and Totems, Indians of North America. Illus. by W.T. Mars. Cleveland, : World Publ. Co., 1966.

27. Payne, Elizabeth Ann, Meet the North American Indians. Illus. by Jack Davis, N.Y.: Random House, 1965. (A step-up book--4th gr. level)

28. Randall, Florence, and others, Highlight Handbook about American Indians. Columbus, Ohio, Highlights for Children, Inc., 1959.

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Encyclopedias: I especially recommend World Book, and Britannica, Jr. Encyclopedia Brittannica has prepared a Teachers' Guide to Reference Sources on "The American Indian: His Heritage and Traditions," which gives references to its own encyclopedia, its junior encyclopedia, and to Compton's encyclopedia also. 1968.

Art:

1. American Heritage Publishers, "Artists of the Santa Fe," American Heritage Magazine, Feb. 1976, pp. 57-72.

2. Catlin, George, "O-Kee-Pa," American Heritage Magazine, Oct. 1967, pp. 30-37.

3. Cutler, Susan and Warren, Catlin's Indian Gallery. (A coloring book based on line illustrations based on the classic American Indian portraits by George Catlin. These are mainly of the Plains Indians.) N.Y.: Grosset and Dunlap, 1972.

4. Davidson, Marshall B., "Carl Bodmer's Unspoiled West," American Heritage Magazine, April, 1963, pp. 43-65.

5. Dippie, Brian W., "Frederic Remington's Wild West," American Heritage Magazine, April, 1975, pp. 6-23.

6. Dockstader, Frederick S., Indian Art in America. Greenwich, Conn.: New York Graphic Society, 1962.

7. Holzlhuber, Franz, "Sketches from Northwestern America and Canada," American Heritage Magazine, June, 1965, pp. 49-64. (Indian pictures begin on p. 60.)

8. Josephy, Alvin M., Jr., "The Boy Artist of Red River," American Heritage Magazine, Feb. 1970, pp. 30-49. (Peter Rindisbacher--artist.)

9. Lamb, Frank, Indian Baskets in North America, Riverside, Ca.: Riverside Museum Press, 1972.

10. Rawson, Phillip S., Indian Painting. N.Y.: Universe Books, 1961.

11. Villasenor, David, Indian Sandpainting of the Greater Southwest, Healdburg, Ca.: Naturegraph, 1963.

12. Welch, Frank, Indian Jewelry. McLean, Va.: C.M.P. Publications, 1973.

13. Many prints are available on loan from the Public Libraries.

Poetry:

Jones, Hettie, The Trees Stand Shining. N.Y.: Dial Press, 1971. (Poems for children with large full-color paintings. Songs of the Tewa, Apache, Zune, Crow, Cochiti, Sioux, Iroquois, Chippewa, Papago, and Pima Indians. For all ages.)

Music:

Everest Records: "Authentic Music of the American Indians"
Vol. I. War Dances and Honor Songs
Vol. II Social Songs and Folk Songs
Vol. III Ceremonial Songs and Chants
This set of records has the music of the following tribes: Cheyenne, Ponca, Sioux, Arikara, Omaha, Kowa, Crow, Pawnee, Taos, Hopi, Paiute, and Arapahoe.

Ethnic Folkways Library (F.E. 4401) "Music of the Sioux and the Navajo"

Other records and songs are listed under the area the tribes live in.

Films and Filmstrips:

1. "Adam" (10 minute, 16 mm color film) BFA, grades 4-12. Adam, 13 year old American Indian, tells about his life, values, beliefs, and religion. He expresses honestly his concern for keeping the family traditions, such as dancing, although the language is fading away. He feels that there are damaging misconceptions and stereotypes about his people)

2. "American Indians Before European Settlement," 11 min. Good all ages. Available through S.L. Public Library. A good introductory film.

3. "American Indian Legends," (6 filmstrips with 6 records, study guide) Encyclopedia Britannica, grades 1-6. Well recommended.

4. "Dawn House," 18 min. all grades and ages, available through S.L. Public Libraries. Helps discover some of the beauty, wiscom and strengths inherent in the cultures of the American Indian (Stanton Films)

5. "Discovering American Indian Music," 24 min. for all ages. Songs and dances of various tribes in authentic costumes. Available through S.L. Public Library.

6. "Eye of the Storm," 25 min. all ages, a documentary which records Mrs. Elliotts innovative and successful attempts to introduce her students to the realities of prejudice. (A.B.C. Media Concepts) Available through S.L. Public Libraries.

7. "Pioneer Trails, Indian Lore and Bird Life of the Plains," 20 min. all ages. Trails, origins of the Indian dances. S.O. Public Lib.

8. "Tomorrows" Yesterday," 29 min. Upper Elem. through adult, B.Y.U. Emphasizes the positive things that Indians are doing today.

Magazines:

Natural History, American History Illustrated, National Geographic, Arizona Highways, and Weewish Tree (A Magazine of the Indian America for young people, published by American Indian Historical Society--which also includes lists of books for young people 6-16.)

B. EASTERN WOODLAND INDIANS

Books:

1. Beatty, H. Little Owl Indian. (fic.) Houghton Mifflin Co., 1951

2. Bjorklund, Karna, Indians of Northeastern America. Dodd, Mead & Co. 1969.

3. Bleeker, Sonia, The Chippewa. Illus. by Patricia Boodell, N.Y. Morrow, 1955.

---, The Delaware Indians. Illus. by Patricia Boodell. N.Y. Morrow, 1953.

---, Indians of the Longhouse, the Story of the Iroquois. Illus. by Althea Karr. N.Y.: Morrow, 1950.

4. Bulla, Clyde, Squanto: Friend of the Pilgrims. Thomas Y. Crowell Co. 1954. (Patuxent)

5. Dobrin, Norma, Delawares. Illus by Arnold Dobrin. Chicago: Melmon 1963

6. Gridley, Marion E. and the Editors of Country Beautiful, The Story OF The Iroquois. N.Y.: C.P. Putnam, 1969.

7. Israel, Marion Louise, Ojibway. Ullus. by Harry Timmins. Chicago: Melmont Publishers, 1962.

8. Jakes, John. Mohawk. Macmillan Co., 1969. (The life story of Joseph Brant.)

9. Linderman, Frank B. (Co-Skee-See-Co-Cot) Indian Why Stories, Sparks from War Eagle's Lodge-Fire. Illus. by Charles M. Russell. N.Y.: Charles Scribner's Sons, 1915. (Chippewa plus Cree and Blackfeet)

10. Norman, Charles, Orimha of the Mohawks. Illus. by Johannes Troyer N.Y.: Macmillan, 1961.

11. Parker, Arthur C., Skuddy Wundy, Seneca Indian Tales. Chiago: Whiteman, 1970.

12. Russell, Francis, The French and Indian Wars. Also by the Editors of American Heritage Magazine. N.Y.: American Heritage Publishing Co., 1962.

13. Schoolcraft, Henry Rowe, (collected by), and edited by John Bierhorst. The Fire Plume. Pictures by Alan E. Cober. N.Y.: Dial, 1969.

14. Voight, Virginia. Massasoit! Friend of the Pilgrims. Illus. by Cary Garrard. Grades 4-6.
--- Mohegan Chief. Funk & Wagnalls Co., 1965.

15. Wellman, Paul. Indian Wars and Warriors East. Houghton Mifflin Co., 1959.

16. Ziner, Feenie, Dark Pilgrim. Chilton Book Co., 1965. (A biography of Squanto for more advanced readers than the Bulla Biography.)

Music:

1. Record: "Seneca Songs from Coldspring, Longhouse."
2. Record: "Songs from the Iroquois Longhouse."
3. Record: "Songs of the Chippewa." Library of Cong. Recording (1950) AAFSL 22.

4. Record: "Indian Dances and Folklore." Authentic Cheppewa with guide book. (RA34---available from Children's Music Center, Inc. 5373 West Pico Boulevard, Los Angeles, Ca. 90019.)

5. Record: "Songs and Dances of Great Lakes Indians," (RA2--available from Children's Music Center, above.)

6. Songs: Silver Burdett Co., Music Near and Far.
   1. "Returning Hunter", p. 65. (Wabanaki Indian Songs from Maine.)
   2. "Song of the False-Face Society," (adapted from Iroquois) p. 8. Silver Burdett Co., Music Now and Long Ago
   3. "The Peace Pipe," p. 65. (Chippewa Song with English Words).

Filmstrip:

"The Fisher Who Let Out Summer," from the Chippewa. With record or cassette, available from Children's Music Center, Inc. (above under Music: #4)

C. SOUTHEASTERN INDIANS

Books:

1. Bannon, Laura, When the Moon Is New (fic.) Albert Whitman & Co. 1953.
2. Bealer, Alex W., Only the Names Remain, Boston: Little, Brown and Co. 1972. (Story of the Cherokee Nation and the "Trail of Tears.")
3. Bleeker, Sonia, The Seminole Indians. N.Y.: Morrow, 1954.
4. Burt, Jesse, and Robert B. Ferguson, Indians of the Southeast; Now and Then. Illus. David Wilson and Photographs. Nashville & N.Y.: Abingdon Press, 1973.
5. Estep, Irene, Seminoles. Illus. by Henry Luhrs. Chicago: Melmont, 1963.
6. Fleischmann, Glen. The Cherokee Removal, 1838: An Entire Indian Nation is Forced Out of Its Homeland. N.Y.: Franklin Watts, Inc., 1971
7. Israel, Marion, Cherokees. Illus. bu Jarry Timmins. Chicago: Melmont, 1961.
8. Mooney, James, Cherokee Animal Tales. N.Y.: Holiday House, 1968.
9. Myron, Robert, Shadow of the Hawk: Saga of the Mound Builders., N.Y.: G.P. Putnam's Songs, 1964.
10. Wellman, Paul, Indian Wars and Warriors East. Houghton Mifflin Co., 1959.

Music

Record: "Seminole Indians," (#RA46 available from Children's Music Center, (above under Woodland Indian Music #4) Songs of the Seminole Indians of Florida. Corn Dance, Cyrpess Swamp Hunting Song, Snake and Bird Dances, Songs for the treatment of the sick, and Songs about Removal of the Seminole to Oklahoma. Illustrated Booklet.)

Filmstrip:

"The Little Ice Man," (Available through Children's Music Center, above) about the Cherokees.

D. PLAINS INDIANS

Books:

1. Bleeker, Sonia, The Crow Indians: Hunters of the Northern Plains. Illus. by Althea Karr. N.Y.: Morrow, 1953.
---, The Sioux, Illus. by Kosa Sasaki, N.Y.: Morrow, 1962.

2. Cowell, V. Normie's Moose Hunt. (fic. E.M. Hale & Co., Inc. 1968. (Cree)

3. DeLeeuw, Adele, Maria Tallchief: American Ballerina. Illus. by Russell Hoover, Garrard. (Osage)

4. Dines, Glen, Crazy Horse G.P. Putnmms's Sons (Ogalas)

5. Eastman, Charles A., Indian Boyhood. Eau Claire, Wis., E.M. Hale, 1936 *Sioux

6. Goble, Paul and Dorothy, Red Hawks Account of Custer's Last Battle. Illus. by Plains Indian painting of 1860-1890. Hong Kong: Pantheon Books, 1969.

7. Hoffine, Lyla, Jennie's Mandan Bowl. (fic.) David McKay Co., Inc. 1960

8. Israel, Marion, Dakotas. Illus. by Paul Souza Chicago, Melmont, 1959

9. LaFlesche, Francis, The Middle Five. Madison, Wis.: University of Wisconsin Press, 1963. (An account of the author's life in a mission school, the problems of the Omaha boys caught between two cultures)

10. Lawson, Marion, Proud Warrior: The Story of Black Hawk. Hawthorn Books, Inc. 1968. (Sauk)

11. Linderman, Frank B. (Co-Skee-See-Co-Cot), Indian Why Stories, Sparks from War Eagle's Lodge-Fire. Illus. by Charles M. Russell. N.Y.: Charles Scribner's Sons, 1915. (Blackfoot and Cree)

12. Marriott, Alice, Indians on Horseback. N.Y.: T.Y. Crowell, 1948. (The history and daily lives of the Plains Indians and each of their many tribes; the different languages and governments, the many customs in common.)

---, Winter-Telling Stories. Illus. Richard Cubbari, N.Y. Thomas Crowell, 1969.

13. Morris, Loverne, The American Indian as Farmer. Chicago: Melmont, 1963. The agricultural skills of many Indian groups are described in children's anecdotes. Sioux, Mandan, and Sinagua.

14. Place, Marian, Comanches and Other Indians of Texas. Harcourt, Brace and World, Inc., 1970.

15. Rachlis, Eugene, and the Editors of American Heritage Magazine, Indians of the Plains. N.Y.: American Heritage Publishing Co., 1960

16. Rushmore, Helen, Ghost Dance on Coyote Butte. Illus. by Herman B. Vestal. Garrard. (fic) (Cheyenne)

17. Russell, Don, Sioux Buffalo Hunters. Illus. by Bob Glaubke. Also, many photos. Chicago: Britannica Books, 1962.

18. Sandoz, Mari, These Were the Sioux. Illus. by Amos Bad Heart Bull and Kills Two. Hasting House. Grades 4-8.

Music:

1. Folkways Records, "Songs and Dances of the Flathead Indians." (1950).

2. Records: Write to Ceremonial Indian Book Service, Box 1029, Gallup, N.M. 87301
   Comanche Peyote Songs. Vols. I and II
   Crow Grass Songs, Grass Dance, War Bonnet Songs, Owl Dance and Push Dance
   Great Plains Singers and Songs. (Includes Kiowa, Arikara, Southern Cheyenne, Northern Cheyenne, Ponca, Sioux, Northern Arapahoe)
   Kiowa 49--War Expedition Songs.
   Northern Cheyenne War Dance Songs
   Original Sioux Flag, Veteran's Honoring, Penny, Grass Dance Songs
   Plains. Songs of the Comanche, Cheyenne, Kiowa, Daddo, Wichita and Pawnee
   Sioux Fast War Dance Songs. And Sioux Favorites.
   Songs of the Menominee, Mandan and Hidatsa
   Southern Cheyenne War Dance, Round, Scalp and 49 Dance Songs
   War Dance Songs of the Ponca. Vols. I & II

Films:

1. "Indian Family of Long Ago," Encyclopedia Britannica (Sioux Buffalo Hunters)

2. "Tahtonke," 28 min. color. films, Inc. (A portrayal of the buffalo culture among the Plains Indians and of the conditions leading to the rise of the Ghost Dance Religion.)

E. SOUTHWESTERN

Books:

1. Armer, Laura, Waterless Mountain. (fic.) David McKay Co., Inc. 1931 (Navajo)

2. Bahti, Tom, Southwestern Indian Arts and Crafts, Flagstaff, Ariz.: K.C. Publiscations, 1947.
   ---, Southwestern Indian Ceremonials, Las Vegas, Nevl: K.C. Publications, 1970
   ---, Southwestern Indian Tribes, Las Vegas, Nev.: K.C. Publications, 1968.

3. Baker, Betty, Killer of Death. (fic) Harper & Row Publishers, Inc. 1963 (Apache)

4. Baylor, Byrd, Before You Came This Way. E.P. Dutton & Co., Inc., 1970. (pre-historic times)

5. Behn, Harry, The Painted Cave. (fic.) Eau Claire, Wis: E.M. Hale, 1962. (a courageous Indian boy's story told in cave pictures near the Grand Canyon.)

6. Bleeker, Sonia, The Navajo: Herders, Weavers and Silversmiths. Illus. by Patricia Boodell, N.Y.: Morrow, 1958.

---, The Pueblo Indians, Farmers of the Rio Grande. Illus. by Patricia Boodell, N.Y.: Morrow, 1955.

7. Bronson, Wilfred S., Pinto's Journey, N.Y.: Jr. Literary Guild and J. Messner, 1948. (Pueblo)

8. Bulla, Clyde, Indian Hill. Thomas Y. Crowell Co., 1963. (Navajo-fic)

9. Callaway, Sydney M., Witherspoon, Gary, et. al., Grandfather Stories of the Navahos, Phoenix, Arizona, Navajo Cirr. Press, 1974.

10. Carlson, Vada and Witherspoon, Gary, Black Mountain Boy, Phoenix, Ariz.: Navajo Curriculum Center Press, 1974.

11. Chee, Hosteen Clah, Navajo Bird Tales, Illus. by Na-ton-sa-ka (7-10 yrs)

12. Clark, Ann Nolan, Along Sandy Trails, N.Y.: Viking, 1969. (Papago,easy)

---, Circle of Seasons. N.Y.: Farrar, Straus & Giroux, 1970 (Pueblo)
---, The Desert People. N.Y.: Viking, 1962. (Papago)
---, In My Mother's House. N.Y.: Viking, 1941. (Tewa)
---, Little Boy With Three Names. N.Y.: Haskell Inst. n.d. (Taos Pueblo)
---,Little Herder Series. Haskell Institute. n.d. (Navajo)
---, Little Indian Basket Maker. Chicago: Melmont, 1965 (Papago) easy
---, Little Indian Pottery Maker. Chicago: Melmont, 1964. (Pueblo) easy
---, Little Navajo Bluebird, N.Y.: Viking, 1943.
---, Who Wants To be a Prairie Dog? Education Div. U.S. Office of Indian Affairs, U.S. Dept. of Interior, 1940, (Navajo)

13. Clymer, Eleanor, The Spider, The Cave & The Pottery Bowl. Illus. by Ingrid Fetz. N.Y.: Atheneum, 1971 (Pueblo)

14. Elting, Mary, The Hopi Way, J.B. Lippincott Co., 1969.

15. Embry, Margaret, My Name is Lion. (fic.) N.Y.: Holiday House, 1970

16. Floethe, Louise and Richard, The Indian and His Pueblo, N.Y.: Charles Scribner's Sons, 1960.

17. Fredericksen, Hazel, He-Who-Runs-Far. Illus. by John Houser. Addisonian Press-Young Scott. (Papago)(fic.)

18. Glubok, Shirley, Art of the South-west Indians. N.Y.: Macmillan, 1971.

19. Israel, Marion Louise, Apaches. Illus. by Harry Timmins. Chicago: Melmont, 1959.

20. James, Harry, A Day in Oraibi. Children's Press, Inc. 1959 (Hopi) 7-10

21. Miles, Mishka, Illus. by Peter Parnall, Little, Brown. 3-6 gr. Annie and the Old One (Navajo)

22. Mitchell, Emrson Blackhorse, Miracle Hill. Norman: University of Oklahoma Press, 1967 (Navajo)

23. O'Dell, Scott, Sing Down the Moon. Boston: Houghton, Mifflin, 1970. (A Young Navajo girl tells the tragic story of the eviction of her people from the Canyon de Chelly in 1864)

24. Perrine, Mary, Salt Boy, Boston: Houghton Mifflin Co., 1968.

25. Reit, Seymour, Child of the Navajo. Photos by Paul Conklin. Dodd, Mead.

26. Shannon, Terry, Little Wolf, the Rain Dancer. Chicago: Albert Whitman and Co., 1954.

27. Thompson, Eileen, The Golden Coyote, Illus by Richard Cuffari, Simon & Schuster.

28. Wolf, Bernard, Tinker and the Medicine Man: The Story of a Navajo Boy of Monument Valley. Photos by the author. N.Y.: Random House 1973.

Music

Records:

1. "Music of the Pueblos, Apache, and Navajo." Taylor Museum of the Colorado Springs Fine Art Center, 1961

2. The following records are available through Children's Music Center, Inc., 5373 West Pico Blvd., Los Angeles, Ca. 90019:

   a. Indian Music of the Southwest (C795A)
   b. Indian Songs of the Southwest (RA2)
   c. Music of American Indians of the Southwest (C795)
   d. Papago Music (RA 10)
   e. Songs from the Pima (RA30)
   f. Natay, Navajo Singer (C793)
   g. Navajo (RA6)
   h. Traditional Navajo Songs (RA7)
   i. Navajo Skip Dance & Two-Step Songs (RA9)
   j. Navajo Squaw Dance Songs (RA13)
   k. Navajo Gift Songs and Round Dance (RA15)
   l. Apache (CN93)
   m. Apache Songs (RA17)
   n. More Apache Songs (RA18)
   o. Traditional Apache Songs (RA19)

p. Music of the Plains Apache (RA20)
q. Hopi Katcina Songs (RA22)
r. Hopi Butterfly (RA23)
s. Hopi Tales (RA24)
t. Pueblo Indian Songs (RA25)
u. Taos Round Dance I (RA 28)
v. Round Dance Songs of Taos Pueblo I (CN106)
w. Round Dance Songs of Taos Pueblo II (RA27)
x. Taos Indian Music (RA16)
y. Taos Round Dance II (RA29)
z. Zuni (RA32)

3. The following records are available through Ceremonial Indian Book Service, Box 1029, Gallup, New Mexico 87301:
   a. Apache. Apache songs sung by Philip and Patsy Cassadore.
   b. Round Dance Songs of Taos Pueblo, Vol. I and II.
   c. Sounds of Indian America: Plains and Southwest (made "live")

Songs:

1. "Growing Power from the Sun," p. 9 of Music Near and Far, Silver Burdett. (Papago Melody--Prayer Song for Rain.)
2. "Little Lamb" p. 47, Ibid. (Navajo music)
3. "My Corn is Now Stretching Out Its Hands," p. 66 of Music Now and Long Ago, Silver Burdette, (Papago song.)

Films

1. "The Apache Indian," 11 minutes, color, Coronet.

2. "The Forgotten American," 25 minutes, Color. (Documentary about American Indians who have become aliens in their native land, filmed in Navajo-Hopi-Pueblo-Zuni country of the Southwest and also in the urban centers of L.A. and Chicago.)

3. "The Hands of Maria," (Maria Martinez of San Ildefonso Pueblo makes her famous pottery.) 17 minutes, color. RMI.

4. "Hopi Kachinas," 10 minutes, Color. ACI Films Inc. (A demonstration of how a Kachina doll is made and what its function is.)

5. "Indian Artist of the Southwest," 14 minutes. EBEC (The Indian of the Southwest continues to live as a part of nature while creating art from the resources around him.)

6. "The Navajo: A Study in Cultural Contrast," 15 minutes, color, Journal

7. "The Navajo Indian," 11 min. Coronet. (Rugmaking, sheep, silver)

8. "Navajo Life," 9 minutes. color, Indiana University. (Contemporary Navajo life in Arizona is presented through scenes of farming, sheep-raising, cooking, and playing amnong the Indians of Canyon de Chelly.)

9. "Navajos" Children of the Gods," 20 minutes. Color, Disney (Explains how every aspect of the Navajos life is spiritually related, unchanged by time and undisturbed by people.)

Filmstrips:

"American Indians of the Southwest: Their Handicrafts," Coronet Instructional Films, 1970, with phonotape cassette M150-4 35 mm.

F. CALIFORNIA INDIANS

Books:

1. Bauer, Helen, California Indian Days, Illus. by Don Freeman. Garden City, N.Y.: Doubleday & Co., 1963. (Comprehensive charts of all tribes.)

2. Bleeker, Sonia, The Mission Indians of California, Illus. by Althea Karr, N.Y.: Morrow, 1956.

3. Curry, Jane Louise, Down from the Lonely Mountain: California Indians Tales. Illus. by Enrico Arno. N.Y.: Harcourt, Brace 1965.

4. de Angulo, Jaime, Indian Tales, N.Y.: Hill and Wang, 1953.

5. Falk, Elsa, Tohi. Los Angeles, Ca.,: Melmont, 1959 (fic) Chumash

6. Fisher, Anne B. Stories California Indians Told. Illus. by Ruth Robins. Eau Claire, Wis.: Hale, 1963.

7. Foltz, Jane, Awani. (fic) Morrow, 1964.

8. Kroeber, Theodora, The Inland Whale. Drawings by Joseph Crivy. Bloomington, Ind.: Indiana University Press, 1959. (Legends of Calif. Ind.)

9. ---, Ishi in Two Worlds: A Biography of the Last Wild Indian in North America. Berkeley, Ca.: University of Ca. Press, 1961.

10. Whipple, Marry Anne, and Nancy E. Heizer, The First Californians. Tokyo: S. Shorin, 1962.

11. Worthylake, Mary M., Children of the Seed Gatherers. Illus. by Henry Luhrs. Chicago: Melmont, 1964. (Pomo)

Music: Song:

"Breezes are Blowing," (Luiseno Indian Rain Chant), p. 66 of Music Now and Long Ago. Silver Burdett

Films:

1. "Way of Our Fathers," Humbolt State University Foundations. 33 mins. color, University of CA. #8176. (Indian tribes describe way of life before the white man came.)

2. "To Be Indian is to Be One With Nature," A good film for teachers to see. Tells how Indian children need to learn from Indians as teachers or other Indians in the Community who take a strong part in activities of the public schools in giving demonstrations, showing artifacts, and generally identifying with the children of the school on a regular basis. Also, teaching them the Indian language so that it may be preserved.

B. PLATEAU (GREAT BASIN) INDIANS

Books:

1. Bleeker, Sonia, Horsemen of the Western Plateaus: The Nez Perce Indians. Illus. by Patricia Boodell, N.Y.: Morrow, 1957.

2. Frazier, Neta L., Sacajawea: The Girl Nobody Knows. David McKay, 1967. A biography of the Shoshoni Woman who guided Lewis and Clark on their famous expedition.

3. Haines, Francis, Indians of the Great Basin and Plateau: Nez Perce, Flatheads, and Shoshoni. (An American Indian, Then and Now Book) Earl Schenck Miers, N.Y.: Putnam's Sons, 1970.

4. Harvey, Lois, Toyanukis Rabbit. (fic.) Illus. by Henry Luhrs and Frances Eckart. Chicago: Melmont, 1964. (Paiute)

5. Lyman, June and Norma Denver, (compilers), Ute People, An Historican Study. Edited by Floyd A. O'Neil and John D. Sylvester. Salt Lake City, Utah: Uintah School District and Western History Center of the University of Utah, 1969.

6. Montgomery, Elizabeth Rider, Chief Joseph, Guardian of His People, N.Y.: Dell Publishing Co., 1969.

7. Parr, Lucy, Pioneer and Indian Stories. (fic) Salt Lake ?City, ut.: Book Craft, 1969.

8. Serbert, Jerry, Sacajawea: Guide to Lewis and Clark. Houghton Mifflin, Co., 1960.

9. Shannon, Garst, Chief Joseph of the Nez Perces. Illus. by Douglas Gorsline. N.Y.: Julian Messner, Inc., 1953.

10. Wilson, Nick, Among the Shoshones. Salt Lake City, Utah: Bookcraft, 1969. (Originally printed under the title: The White Indian Boy: The story of Uncle Nick Among the Shoshones. Yonders on the Hudson, N.Y.: World Book Co., 1919.

Filmstrip:

"Utah Indians-Pioneer Days and Before," 76 frames, color, 35 mm. 3 3/4 ips. includes ponotape on reel (5 in) with script. 4th to 7th gr. Compiled by Ward J. Raoylance. Includes Utes, Paiutes, Shoshones, Bannocks, and Navajo. Found in University of Utah Audio-Visual Collection.

Music:

"Great Basin." Songs of the Paiute, Washo, Ute, Bannock and Shshone. (See Ceremonial Indian Book Service, Reference on p. 16 #3)

H. NORTH PACIFIC COAST INDIANS

books:

1. Bleeker, Sonia, The Sea Hunter, Indians of the Northwest Coast. Illus. by Althea Karr. N.Y.: Morrow, 1951

2. Hofsinde, Robert, Indian Medicine Men. Morrow Publications, 1966,

3. Houston, James, Eagle Mask. (fic.) N.Y.: Harcourt, Brace and World, 1966. (A young prince of a North West Indian tribe of long ago must go through the endurance trials, rituals and celebrations that mark his coming of age.)

4. Kirk, Ruth, David, Young Chief of the Quileutes: An American Indian Today. Story and photographs by author. N.Y.: Harcourt, Brace and World, Inc. 1967. (On Olympic Peninsula, Wash.)

5. Kirk, Ruth with Richard D. Daugherty, Hunters of the Whale, An Adventure in Northwest Coast Archaeology. (with photos) N.Y., Morrow, 1974. (Makahs) Book won the 1974 award as the best children's science book from the New York Academy of Science.)

6. Lampman, Sibley, The Year of Small Shadow. N.Y.: Harcourt, Brace and World, (Rogue River Indians) (fic.)

7. Martin, Fran, Nine Tales of Coyote. Illus by Dorothy McEntie. N.Y.: Harper and Row, 1950, (Mythology)

8. ---, Nine Tales of Raven. Illus. by Dorothy McEntie. N.Y.: Harper and Row, 1951, (Mythology)

9. Underhill, Ruth, Indians of the Pacific Northwest. Education Division of the Office of Indian Affairs, 1944.

music:

1. "Pacific Northwest Indian Music," includes booklet of information, history, and music. Available through Children's Music Center, Address listed on p. 12, Music, 2.

2. "Northwest," Indian songs from Puget Sound. Available through Ceremonial Indian Book Service, address listed on p. 16, Music, 3

3. "Songs of the Nootka and Quileute," Includes songs for Potlatches, social gatherings, dreams, and others. Available as for #2 above.

Unit of Study

TEACHING UNIT ON THE NAVAHO

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Ethnic Heritage Class
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Appendix C

This paper includes a brief overview of Navaho history and concentrates on the Navaho belief in the supernatural, and how this is practiced and affects their life.

FIRST UNIT ON HISTORY

There are many indications that the Navajo originally came from the north, possibly from Canada. Linguistic analysis places the Navajo and Apache tongues with the Athabascan languages spoken also by the group in the interior of northwest Canada.

Speculation puts the date of arrival in the Southwest around the year 1000 A.D. It, however, may have been later or earlier. Prior to the Spanish or white man's arrival the Navajos lived in the general area which they now occupy. They had learned to till the soil and domesticate animals before the white man came.

The Navaho at the present time is the largest Indian tribe in the country, both in area and population. The current population is about 135,852. In 1868 there were barely more than 15,000---some authorities say only 8,000. This increase is remarkable because their cultural cousins, the Apachies, have done little more than maintain their numbers.

For this section materials to use along with the lecture will include a chart published by the World Book Encyclopedia, which compares the life styles of various groups of American Indians, including the Navahos. This shows the clothing, buildings or shelters, crafts and weapons. It comes printed in a large size and is available in most school libraries. (It is on pages 112 and 113 of Vol. 10 of the World Book Encyclopedia).

Another visual material for presentation could be the map of the Navaho country and how it has changed since the original treaty of 1868 to the period after 1900 and also to the present time. This could easily be superimposed on a map of the United States. It could also be put on an over-head projector. This map is on page 20 and 21 of The Navaho by Kluckhohn and Leighton.

Other visual aids for this section could be taken from the National Geographic Article: "The Navajo Nation Looks Ahead", December, 1972, p. 740. In this article there is a great deal of information, both visual and written.

In most sources the Navahos call themselves "Dine", which means "the People". "Navaho" is the name given them by other people. Navajo is a Spanish word and is often spelled with a j rather than an h.

HOME ASSIGNMENT OR GROUP PROJECT:

Have students make an object or report on some aspect of Navaho culture. One idea would be to build a hogan model. Bring samples of Navaho handicraft. Another alternative could be to make a report on a book about Navajo life and/or stories or legends and myths.

SECOND SECTION:

My major effort for this unit is not to cover everything, but to concentrate on the supernatural and the beliefs of the Navaho people. Much of the material is taken from The Navaho by Clyde Kluckhohn and Dorothea Leighton, chapters 5 and 6.

POWERS AND BEINGS:

The universe of "the People" contains two classes of personal forces. There are the Earth Surface People, living and dead, which are ordinary human beings. They are not considered "holy". Then there are the Holy People, who are "holy" in the meaning of being powerful and mysterious. They travel about on sunbeams, rainbows and on lightning. They have great power to harm or aid the Earth Surface People. In a general way there is a great deal of difference in the relationships between the Holy People and the Earth People as compared to the relationship between Man and God in Christian belief.

READ TO CLASS:

Pages 180-183 which tells the story in brief of the original myth. Holy people lived below the surface world and moved from one world to another because of witchcraft. The Great Flood drove Holy People to ascend the present world. Changing Woman was a principal figure--bore twin sons who were called Hero Twins. There are many long and involved stories around the creation story as believed by Navahos.

The Original Myth is told with variations by different narrators but shows a good deal of consistency in most of its central elements, and defines for the Navahos many of the basic conceptions of life.

Read Chapter 6 in the book, Children of the Sun by Mandie Robinson, available in most school libraries. This discusses the supernatural beliefs. For example, wind has secret powers. The story of the past is similar to previous reading. Sand paintings are shown with explanation of how they are used in ceremonials.

Ghosts: The most feared creatures to the Navahos are the ghosts of the Earth Surface Peop le. Death and everything connected with it are horrible to the People. They don't even like to look upon the bodies of dead animals except those killed for food. Dead humans are buried as soon as possible. Ghosts are, as it were, the witches of the world of the dead, which is a world entirely out of the control of the living. Most of the dead may return as ghosts to plague the living. Only those who die of old age, the stillborn, and infants who don't live long enough to utter a cry or sound, do not produce thosts. Otherwise, any dead person, no matter how friendly or affectionate he had been in life, is still a potential danger. A ghost is the malignant part of the dead person. It may return to avenge some neglect or offense. Read a story of a Navaho boy and what he experienced in boarding school. Page 185-186 in The Navaho.

Witches: The Navahos believe that by witchcraft evil men and women, acting separately or in a group, can obtain property and produce the illness or death of persons they hate. They often wear the hide of a coyote or wolf. A witch may use four principal techniques against his vitims: One-feed them "copse poison", Two-blow the "corpse poison" in their face, Three-magically shoot into the victims small objects and Four-use a narcotic plant to evil uses.

Witchcraft beliefs seem similar to those in colonial America. Some witches are known and killed. Various plants and other substances are believed to afford protection against witches. Stronger protection is to be afforded by possessing ceremonial knowledge and power. Read pages 188-191 in The Navaho.

Things to do and not to do: A high proportion of all the acts which arise out of convictions about beings and powers are negative in character. Lightning-struck trees must be avoided. Coyotes, bears, snakes, and some kinds of birds must never be killed. Eating of fish and most water birds and animals is forbidden; raw meat is taboo. They will never cut melons with the point of a knife. They never comb hair at night. No matter how crowded a hogan may be with sleeping persons, no Navaho may step over another person. Mother-in-law and son-in-law must never look into each others eyes, and so on.

Discuss with class their own beliefs and superstitions or taboos. We may feel their superstititions are foolish, however; how would the Navahos view our superstitions? Make two lists and compare them to see if they share any similarities. Try to discover if the beliefs of the Navahos are any more ridiculous than those of the class members. Navaho fears which seem unrealistic to whites are often connected with real danger.

See The Navaho, pages 202-210. On page 205 read the ceremony song reproduced in part. Discuss with the class again their own beliefs and what they think of the Indian rituals and ceremonials. See if they can list any traditions in our past or present which would be similar to the Navaho beliefs.

Examples of our traditions and ceremonies: We say prayers, place flowers on graves and have special ceremonies for our dead. We celebrate baptisms, birthdays, Christmas and Easter. If we spill salt, we throw a pinch of it over our shoulder. Some of us believe that any garment put on inside out must remain that way to insure good luck. On New Year's Day, a dark man "bringing in the new year" also brings good luck to the family in the months ahead. English people will never give a purse as a gift without some money in it; and any "sharp" gift-such as a knife or pair of scissors must be "bought" by the receiver for a penny or two. With a little thinking or research the list becomes almost endless.

CONCLUSION:

It is hoped that this teaching unit will enable students to gain some knowledge and understanding of the Navaho and of the differences and similarities of traditions and beliefs in the supernatural between the Navaho and white (Anglo) cultures.

Materials:

1. Chart on Indian culture published by the World Book Encyclopedia. Shows area where tribes lived, type of dress and housing. Chart is available in most school libraries.

2. Assign students to bring projects they have made at home; a miniature hogan, items used in ceremonies, miniature woven rugs, etc.

3. Assign students to read authentic materials on the unit found in The Navaho, by Clyde Kluckhohn and Dorothea Leighton, chapters 5 and 6.

4. If available, show the TV film produced by CBS news on the "Navajo". This is a one-hour documentary on the Navajo culture with films taken on the reservation.

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